The American Missionary

REV. WILLIAM S. BEARD. *Managing Editor* E. H. HAMES, *Business Manager.*

Vol. 73. No. 9 OCTOBER, 1919 New Series, Vol. 11, No. 6

WHERE THERE ARE NO FISH, THE FISHING IS POOR

IN fishing the main thing, as every lover of the sport will agree, is to find "Fishtown." A tedious, ten-mile paddle, with half a dozen portages where you must follow your Indian guide along rough trails, slipping on mossy logs, floundering through oozy bogs and flogged in the face by merciless branches—all this is but a pittance to pay if only you may come at last upon that magic spot where they lie awaiting you—the beautiful, speckled fellows lurking in the shadows of the pads. But unless you can find such a place, you will vainly whip the disappointing waters.

In fishing for men the rule is, of course, precisely the same. A catch can never be made where there is nothing to be caught. Now the chief difficulty with those who at the present day are following St. Peter's noble art, is that the major part of us rarely fish at points where the great game is found, but are wont to waste our strength by fatuously casting and recasting in empty pools.

Time was when a church was an excellent place for evangelistic preaching. In those days the whole community, saints and sinners together, was accustomed to assemble in the house of God of a Sunday morning; so that when the preacher came to his pulpit with the gospel of salvation for lost men the lost men were there to hear him.

Vastly different is the situation now. Congregations are made up of believing people. Those who are strangers to God, the folks whom it is our business to take into the captivity of life, are plentiful enough all around us; they fill the streets, the shops, the homes; they crowd the theaters to overflowing but rarely are they seen in the churches. About the only place in the modern world from which such persons are conspicuously absent is the house of God.

Yet it is in these pools that we ministers do our fishing for men. We almost never go, with the gospel of salvation, to places which unsaved men frequent, but stay in our pulpits, insisting that the outsider come to us. We first invite him to church and then, if he comes, invite him to Christ. But he on his part, failing to accept the first invitation, fails even to receive the second and we on ours fail of our catch.

Disappointed and chagrined we are apt to conclude that the ancient gospel does not fit the modern man. Yet the real trouble lies not in our message but in ourselves. We seem to lack the moral courage, the spiritual enterprise, the sacred zeal, the holy ingenuity with which to find a way, or make one, of getting before our faithless neighbors the eternal gospel, which has always been, is now and evermore shall be, the power of God unto salvation to everyone that believeth.

—*S. L. L.*

THE PASTORS' SECTION

PROGRAM LAYMEN'S WEEK-END CONFERENCE

Park Congregational Church, Grand Rapids, Michigan, October 24-26, 1919

In connection with the Congregational National Council

GENERAL TOPIC

"A Clearer Vision of the Meaning of the Kingdom of God."

(Many of the most important features of the program of the National Council which runs from October 21-29, are included in the three days covered by this Conference, but all who can do so are urged to be present throughout the entire nine days.)

OUTLINE PROGRAM

(It must be borne in mind that this program is tentative and that numerous changes will be made.)

Friday, October 24—

12:30 p. m. Meeting in a Theater.
Address: "The Fine Art of Living Together."
Mr. George W. Coleman, Boston, Mass.

2:00 p. m. Sectional Meetings.

Section 1. General Subject, "Snapshots of Local Church Life."

"The Collegiate Church." An account of an interesting experiment in the linking of neighboring churches.
Rev. William D. Street, White Plains, N. Y.

"The Fellowship Canvass." How to ask for something more needed than money.
Rev. Harry E. Peabody, Appleton, Wis.

"The Present Day Ladies' Aid Society." A discussion of the present possibilities of women's organizations.
Mrs. Franklin H. Warner, White Plains, N. Y.

"How to Get Sunday School Leadership." Comment on the central problem of the Sunday School.
Rev. Frank E. Bigelow, Minneapolis, Minn.

"The Midweek Meeting." How shall old values be kept and new ones gained?
Rev. Frank H. Fox, Decatur, Ill.

Section 2. General Subject, "The Training of Ministers for the New Age."

"The Ideals of the Up-to-Date Theological Seminary."
(To be supplied)

"What a Pastor Sees as He Looks Backward upon His Own Training and Out upon the World."
Rev. Frazer Metzger, Randolph, Vt.

"What a Layman Thinks about the Minister's Job."
(To be supplied)
"Plans on Foot for Pushing the Strengthening of Our Ministerial and Missionary Force."
Rev. Frank M. Sheldon, Boston, Mass.

Section 3. General Subject, "Recruiting for the Kingdom."
"The Church within Prison Walls."
Rev. Orville L. Kiplinger, Mansfield, O.
"Caring for the Men Who Sail Our Ships."
Rev. Merritt A. Farren, Boston, Mass.
"Evangelism in an Average Church of an Average Community."
Rev. George M. Miller, St. Paul, Minn.
"How We can Help One Another in Evangelism."
Rev. Frederick L. Fagley, New York.

5:00 p. m. Recess.
5:15 p. m. Stereopticon Lecture:
"Congregational Church Buildings and How We Built Them."
Rev. James Robert Smith, New York.
7:30 p. m. Service of Worship and Song.
8:00 p. m. Address: "What the Forum Movement Means."
Mr. George W. Coleman, Boston, Mass.
8:35 p. m. Address: "Unexplored Moral Assets of the Nation."
Mr. Raymond Robins, Chicago.

Saturday, October 25—

9:00 a. m. Devotional Service.
Conducted by Rev. Jay T. Stocking, Montclair, N. J.
9:30 a. m. Council Business. Recommendations of Commission on Missions, Executive Committee, etc., will be acted upon.
11:15 a. m. Report of National Service Commission.
Rev. Ernest H. Abbott, New York.
11:30 a. m. Report of Social Service Commission.
Rev. Arthur E. Holt, Boston.
11:45 a. m. Address: "Patriotism and World Patriotism."
Rev. Oscar E. Maurer, New Haven, Conn.
12:00 m. "Industrial Impressions of Many Cities."
Rev. Nicholas Vander Pyl, Oberlin, O.
12:15 p. m. Recess.
12:30 p. m. Address in Theater: "American Men in War Stricken France."
Rev. Frank Dyer, Tacoma, Wash.

Afternoon Recreation

6:00 p. m. Council Dinner in the Armory.
Address: "The Gospel of Christ in Army Life."
Chaplain John T. Axton.
Address: "The National Industrial Outlook."
Hon. William Howard Taft.

Sunday, October 26—

9:30 a. m. Communion Service.
Conducted by Rev. George Allchin, of Japan, and Rev. H. K. Warren, Yankton, S. D.

10:30 a. m. Council Sermon. Park Congregational Church.
Rev. Raymond Calkins, Cambridge, Mass.

3:00 p. m. Sectional Meetings

Section 1. "National Waste."
"The Loss through Preventable Disease."
Theron G. Yeomans. M. D., St. Joseph, Mich.
"The Use and Abuse of Luxuries."
Rev. E. W. Bishop, Lansing, Mich.
"The Loss of Moral Power Through Conflicting or Unrelated Moral Forces."
Rev. Reuben A. Beard, Fargo, N. D.

Section 2. "Democracy in Industry."
"As Seen from the Shipyards."
Rev. Herbert A. Jump, Manchester, N. H.
"As Seen from a Minister's Study."
Rev. Robert R. Wicks, Holyoke, Mass.
"As Seen from a Labor Union."
(To be supplied)
"As Seen from a Business Office."
Mr. Van A. Wallin, Chicago.
"As Seen from an Industrial Experiment."
Mr. Herbert F. Perkins, Chicago.

7:30 p. m. Service of Worship and Song.
8:15 p. m. Address: "The World Appeal."
Hon. John A. MacDonald, Toronto, Canada.

NOTES ON THE COUNCIL MEETING

Every morning from 9 to 9:30 there will be a devotional service.

Each day at 12:30 there will be a theater service, with an address by a distinguished speaker.

A special train from the East will arrive about 1 p. m., October 21. Concerning this train, address Temple Tours, Little Building, Boston.

A special train from the West will arrive at 2:15 p. m. Concerning this train, address Rev. George T. McCollum, D.D., 19 South La Salle Street, Chicago.

Concerning all local arrangements, address Rev. C. W. Merriam, Park Congregational Church, Grand Rapids, Michigan.

Entertainment, consisting of lodging and breakfast is offered all delegates, and to a limited number named by the mission boards.

An exhibit of mission work will be installed in the church gymnasium. Stereopticon lectures will be given daily.

The period from Friday noon to Sunday night is called the "Week End Program." It is hoped that one thousand Congregationalists from the region within reach of Grand Rapids will plan to be present for this period and as much additional time as possible.

All who attend are asked to register. A delegate's button or a visitor's badge will be supplied.

Rev. Clifford H. Smith is assisting the Secretary in making arrangements for the meeting. He will be in Grand Rapids throughout the month of October.

SOME OF THE SPEAKERS

Rev. William Dana Street has been for eighteen years the senior pastor of the Westchester (New York) Congregational Church.

George W. Coleman is president of the Open Forum National Council. He has just finished a term as president of the Northern Baptist Convention. By his insight, broad spirit and energy he has been enabled to launch one of the most significant movements of our time.

Rev. Harry E. Peabody is pastor of the large and rapidly growing First Congregational Church of Appleton, Wisconsin. He will describe a recent interesting experience in that church.

Mrs. Franklin H. Warner is one of the leaders of our denominational missionary work. She and her husband made a trip around the world not long ago ,visiting missions, and lately made a similar journey through Western home mission fields.

Rev. Frank E. Bigelow is pastor of the Forest Heights Congregational Church, Minneapolis. As one of the general workers in Minnesota for some years he acquired a broad outlook on church and Sunday School affairs.

Rev. Frank H. Fox, pastor of the Congregational Church at Decatur Illinois, is one of the ministers who has the courage to plan new things and the wisdom to utilize past lessons.

Rev. Frazer Metzger is pastor of Bethany Congregational Church, Randolph, Vermont. Under his leadership of thirteen years a community spirit has been built up. He was the Progressive candidate for Governor of Vermont a few years ago.

Rev. Frank M. Sheldon is General Secretary of the Publishing and Education Societies. These two agencies, working together under a single board of officers, are responsible for the leadership of our churches in all matters that bear upon moral and religious education.

Rev. Orville L. Kiplinger, now pastor of First Church, Mansfield, Ohio, was for several years chaplain of the Indiana penitentiary at Michigan City. He speaks of prisoners, therefore, out of abundant knowledge and hearty sympathy.

Hon. William Howard Taft is the friend, honored and beloved, of all right-minded men, the great hearted champion, of all good causes. We are most fortunate in having him with us at this meeting of the National Council.

Chaplain John T. Axton is a Congregational minister who has spent most of his active life in service as an army chaplain. Perhaps no chaplain is better known and certainly none is more beloved. His son was recently ordained and appointed to a chaplaincy.

Rev. Frank Dyer, pastor of the First Congregational Church of Tacoma, Washington, comes back from France with a store of memories of the days spent there and of ardent hopes for our own land in the era of world service which we are entering.

Rev. Nicholas Vader Pyl, pastor of the First Church of Oberlin, Ohio, has spent many months in the service of the United States Government, speaking to groups of business men and to labor unions all over the land.

Mr. Raymond Robins does not need an introduction. Working his way up from poverty, seeking his fortune in Alaska, finding Christ in that far away land he has swiftly moved out into a place of wide service and strong leadership. No man's heart beats truer and no man among us hold his judgment in saner grip.

THE TERCENTENARY EVANGELISTIC CAMPAIGN

THE ABSENTEE MEMBER

By Frederick L. Fagley

THE second item on the program for increasing the membership of the churches is a nation-wide campaign in the interest of the absentee member. The absentee member is one who has removed from the community of the church but whose name continues on the church roll and who no longer manifests any interest in the work of that congregation nor contributes to its support. There is no uniformity of procedure among the Congregational churches in their treatment of the absentee member, each church being a law unto itself. Most of the churches, however, continue the names of those once active in the membership of the church and who removed without requesting a letter for a number of years after their removal. Of course the natural thing for a family to do in removing from one place to another is to move their church letters along with their possessions, and it ought to be said that if the families are actively interested in the work of the church they will do this; but many thousands do remove leaving their names on the church roll in their old home. In a few cases this is done because of some sentimental attachment to the church in their former community but the vast majority who leave their church membership do so because church membership is looked upon as a thing of no value.

The first thing to do, obviously, is for ministers and other church workers to keep the interest of the people so attached to the church and its activities that membership in the church will mean something and be a thing of value. It very frequently happens that when a family is preparing to move to another locality they begin by cutting various ties, among these the tie to the church. Pastors can be of much help here if they will take especial care to see to it that families preparing to move are encouraged to keep in touch with the church until their removal. Pastors, of course, feel a natural embarrassment in suggesting to their people to take a letter with them to their new home, but this should not be so. A pastor who will look up the name of the pastor of the church near the new community and give his members who are moving away a letter of introduction to the new pastor and urge them to hunt up the new church will do much in bridging the gap from one church to the next. It is very helpful also for the pastor to send a letter to the pastor of the church into whose neighborhood his former family is moving.

All this takes time, but it is time very well spent. The records for last year show that there were 115,345 absentee members among a membership of 808,122. This is a very unhealthy condition. An absentee is a member growing indifferent to the church and the longer he is neglected the more difficult it becomes to interest him again in the work and worship of the church. To secure a new member of the church requires the work of sixteen members for a full year and the expenditure of $201. The results of this work must be conserved. In no way can this be done except by consistent and continuous work on the part of all pastors.

The PILGRIM MEMORIAL FUND

$5,000,000—To Proviae for the Veterans of our Ministry

SHOOTING THE RAPIDS!

E are off! Our canoes are in mid-current. There's no backing out now. Through that white water we must pass at dizzy speed, every face keen, every eye alert, every paddle poised, every arm and shoulder tense and working with cool precision! Half a dozen boats have shot through already. A million dollars have been safely landed in the pool below. Four millions more are on the way! Will those boatmen make it? Will they miss the jagged rocks of selfishness, indifference, carelessness, close-fistedness, cowardice? Will they find enough boiling, seething generosity, enthusiasm, co-operation, determination and dashing courage under them to afford their keels safe passage? Here they come, a line heavily freighted, strongly manned, bearing rich cargoes suited to their capacity which they expect to carry through safely:

Massachusetts with $1,320,000. F. W. Hodgdon steering.
Connecticut with $660,000. W. S. Beard as pilot.
New York with $440,000. G. L. Cady as guide.
Ohio with $275,000. C. L. Fisk as leader.
Iowa with $220,000. F. L. Hayes directing.

Late in October, Illinois will follow with $500,000 and Michigan with $200,000. The Pacific Coast craft which under special arrangement will not push out into the stream till January 1st next, will try to shoot through then with another half million. It is exciting, exhilarating sport. We can easily guess how sure the result will be. We will win if we are all in position. But without close and tense team work by our 5,000 ministers these canoes will never outride those rapids. Certain things we can all do. And they are essential if we are to come through without being capsized or wrecked. Every man can hold his place and sit tight. When shooting white water independent stunts are deadly. We must move as one—work together. The fool that rocks the canoe is the individualist. There are only twelve Sundays left for 3,000 churches. So accept the date offered you with deep thankfulness that you can get any. Clear the way of the field worker to your pulpit. Make every provision to prepare your people to do their full part—then be sure to exceed your quota. Work up a good margin. It is always a difficult and dangerous calculation that entitles you to just skin through.

Splendid Preparation Has Been Made

Two notable setting up conferences have been held—one for Western teams in Toledo September 2nd and another for Eastern teams in Hartford September 4th, where for two days all regular field workers and volunteering pastors met to train themselves for the campaign. Our leadership is going to be skillful, well planned, determined, efficient. Abundant provision is being made to give your people information—**through you.** Do not miss seeing *The Congregationalist and Advance* each week. It carries in a weekly two page spread, the record of the states, and the record of the growth of the Fund.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Reports from many sections of the wide field indicate that one result of the training of ministers "over there" is a broader program of service "over here."

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Churches desiring home missionary speakers are urged to plan for their coming well in advance, especially if speakers from the field are desired. Itineraries need to be made with a view to economy of time and travel expense, and this takes much correspondence.

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The phenomenal success of the drive for The Pilgrim Memorial Fund in many home missionary churches is reacting favorably upon the local expense budget. People are learning the joy of giving. We anticipate this means more adequate support for underpaid missionaries.

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Home missionary pastors are most earnestly urged to study with care the program of the Tercentenary Evangelistic Committee and to adapt it in as many as possible of its features. Do not be content with saying, "It cannot be done on this field." More can be done than we think.

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It was an unusual and most encouraging gathering when the national and state administrators of home missions for nine denominations met in Montana in July and agreed as to responsibility for every unserved field in that great new state. Congregationalists need about a dozen good men to do their share of the work allotted.

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Congregational young people will not want to miss the opportunity to acquaint themselves with the outstanding movements and personalities in our denominational history and life afforded by the publication of the denominational study book, entitled "Pilgrim Followers of the Gleam." The Pilgrim Press. Paper, 50 cents; cloth, 80 cents.

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The program of the Home Missionary Society at the meeting of the National Council in Grand Rapids will aim to give a vivid glimpse of the actual work of the Society. The principal address will be delivered by Dr. J. Percival Huget, a member of the Executive Committee, and pastor of our largest church, the Tompkins Avenue of Brooklyn.

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For thirty-two years we have had a small church at Lusk, Wyoming. Now comes radium—a mine on the very edge of the town. And oil! A gusher was struck in 1918. Today we can hardly find the old town in the new. Street scenes remind one of a Klondyke rush. A modern, up-to-date, steel cement, four-story hotel will soon be completed. There will be business blocks to match and fine modern homes. Our church is not asleep. The old building has been sold and $25,000 subscribed for a new structure which will care for a comprehensive community work. The Home Missionary Society and Church Building Society are on the job.

A LIVING GOSPEL FOR A LIVING AGE

By Rev. Louis C. Harnish, Hartford, Conn.

THE City Mission building of Hartford, known as the Village Street Chapel, stands near what might be called the Foreign Gate of the city, through which passes the continuous stream of immigrants into the state and national life. Sixty-seven years ago it was the Morgan Street Sunday School, and Henry Clay Trumbull was its first superintendent. The present superintendent, one of the most thoroughly Christian men of one of Hartford's famous churches, has just completed his sixteenth year of devoted, intelligent service. During the sixty-seven years of its history, hundreds of the finest Christian men and women of Hartford have been coming to meet these citizens-to-be, giving them what the immigrant and his family need more than anything else—the glad hand of personal friendship, the very essence of true Americanization.

REV. LOUIS C. HARNISH

During these sixty-seven years the Sunday School has been the continuous golden thread which has preserved the unity and given character to the work of the City Missionary Society. There was a time when the chief emphasis was laid upon the care of homeless girls, and, later, upon the reclaiming of broken, degenerate men. It is the Sunday School, however, which has persisted. From it a mission church has grown, and around it, in more recent years, associated activities, so that now the Village Street Chapel is a modern community center. Its aims might be summarized as follows:

To encourage and assist people, native and foreign, in building up good American homes.

To assist the home in providing comfort, recreation and practical training for every member of the family.

To make of every member of the family a home lover and a home builder.

To instill into homes, so far as possible, the knowledge and spirit of the Gospel.

To help direct the city government and city resources toward home protection and home improvement.

To operate whenever possible, with agencies for social betterment.

To work for the elimination of all influences or agencies which militate against morality.

To promote the cause of religious freedom and personal spiritual responsibility.

Through this "Foreign Gate" fifteen years ago came Rocco Grande, "Big Rocco," with his young bride, to build up a home in America. There was something of the old Roman arch to his nose and of the clear-cut eagle look to his eyes. Things went well for awhile, until the wife died, leaving him six little children, and his brave soul trembled. His old mother came to help care for the children, but his hand, which handled

Caring for the Furniture
Basketball Team
The Mothers' Meeting—the Most Direct Approach to the Home

Waiting for the Boat
The Boat Arrives
The Cooking School
Building up a Good American Home

SOME ACTIVITIES OF VILLAGE STREET MISSION, HARTFORD, CONN.

railroad ties and steel rails by day, soothed and ministered with a mother's tenderness to the little ones in the evening. It was at this crisis that the family was brought into touch with the Village Street Mission, which pledged itself to stand by the father in making and keeping his home.

There are few finer stories of patient devotion and humble, unostentatious heroism than the story of this humble, Italian immigrant family, which today consists of thirteen happy, healthy members, including the old grandmother. But thereby hangs a romance. There was a young widow, with one child, living under the sunny skies of southern Italy—but, there isn't space enough, either for the romance or for the story of the Village Street Mission's part in the home building. The story of almost every immigrant family is full of romance, and the Mission's part was done in the course of the day's work.

To encourage and enable our immigrants to build up good American homes is the very heart of Americanization. To instill into these homes the knowledge and spirit of the Gospel is the task of the evangelical mission. The little churches connected with our city missions are not the measure of missionary success. They are the visible signs of ecclesiastical freedom which this country enjoys. They are an inspiration to freedom and independence of thought to thousands who still hold their Old World church allegiance.

This freedom of individual thinking on the part of the Jews and Roman Catholics of America is creating an American Judaism and a new American Catholicism which have great significance for the future of the church. One of the prominent Jews of Hartford, a leading spirit in the progressive Jewish circles and one of the prime movers in all philanthropic enterprises, said the other day, "I told our people several years ago not to be afraid of the Village Street Mission. I told them I used to go to the Morgan Street Sunday School and at one time was leader of a boys' class and that it did no harm to my Judaism." He also told me that an important step had been taken recently toward organizing and leading the children and young people of the Orthodox Jewish families along progressive lines.

It has been the aim, therefore, of the Village Street Mission to become a family center for the neighborhood, rather than a center for individuals. Some time ago we invited the entire families of all who were connected with the Sunday School to a family party, promising to take a photograph of every complete family present. While there were only six such families, in many cases the hundred per cent was narrowly missed only by some unpreventable circumstance. One father, returning from work, aroused his children from bed and brought the whole family.

In carrying out the family idea we undertake to provide something interesting for every member: A Mothers' Club, a sewing school for the girls, boys' carpentry, a dramatic club, children's housekeeping classes, gymnastic drill and baths, Boy Scout troop, a liberty chorus, etc. The church itself and the adult Bible Class are thus far the chief attractions for the men. The Americanization class also appeals to the men. "The House in the Fields" furnishes a fresh air vacation for mothers and children and "Camp Russell" an outing for the boys.

From the above list of clubs and classes it will be seen that we try to make our activities contributive to the welfare of the home. It is obvious that this is the case in the domestic science clubs and classes. In the boys' industrial classes we direct attention to the repair of home furniture and to other home improvements. Through the mothers' meeting lies the most direct approach to the heart of the home. In addition to inspirational and recreational features, talks and

HEADED FOR MEN'S JOBS

demonstrations are given in nursing, care of children, cooking and home-making.

The City Mission is interested in good housing and community betterment. Good environment and good family life go hand in hand. We stimulate the interest of the family in a well-kept home. We call the attention of the Health Board to unsanitary conditions. We assist the families in time of sickness in securing good medical aid, nursing and hospital service. Through our second-hand clothing and shoe department we make it possible for mothers to clothe their families better. We discourage the keeping of "boarders" in over-crowded houses. In times of emergency we procure material assistance, either directly or indirectly, through relief giving organizations.

The City Mission of Hartford attempts to maintain something of a state of fluidity to meet the constantly changing conditions and demands of the modern city. It takes a living Gospel to satisfy a living age.

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ONE CHURCH'S CONCEPTION OF THE COMMUNITY SPIRIT

By Rev. Noah C. Gause, Grantwood, N. J.

AN important feature of the work of the Congregational Church of Grantwood, New Jersey, is the Italian Mission, founded and maintained at Cliffside. The town is a suburb of New York City located on the Palisades of the Hudson immediately across from One Hundred and Thirtieth Street, Grant's Tomb and Riverside Drive. To the north, extending for many miles, the rock-walled, historic Palisades and virgin forests are embraced by the Interstate Park. To the south of Grantwood, Cliffside, whose population is already largely Italian, bid

fair to entice to its lofty heights and sun-kissed garden patches still other families from across the Hudson, where New York's towering buildings and blocks upon blocks of sordid flats cast their shadow upon the lives of the Italian pilgrims who have sought refuge there. Cliffside will be more Italian in the future than in the past.

Grantwood is made up largely of New York people, comprising a part of that steady migration of well-to-do folks who increasingly turn from the congestion of metropolitan centers to find quiet homes among trees and flowers and ferns. But Grantwood Congregationalists are not content to passively enjoy their firesides and the exclusiveness of Sunday worship. Like the Pilgrims of old who laid the foundation of Christian democracy and became pioneers in missionary evangelism, the Grantwood Congregational Church, when but two years' old formulated missionary visions and began to expand its surplus zeal in evangelizing their nearby brethren from across the sea.

A few of the Italian children living in closest proximity to the church were gathered into the Sunday School. This was followed by street preaching, which led to a regular service for adult Italians in the lecture room of the church. It was early seen that an Italian minister who could devote all his time to the work was imperative to the realization of the vision that loomed ever larger in the minds and hearts of the Grantwood people. Whereupon, by the co-operation of the Superintendent of Home Missions, Rev. Charles W. Carroll, the services of an energetic young man—Rev. Salvatore C. Gozzo —were secured.

It was not long until the growing work necessitated the opening of a mission at the heart of the Italian settlement at Cliffside, a mile from the mother church. In the course of time the place secured became inadequate, and a larger, two-story house was purchased and remodeled. The lower floor was made into an assembly hall for worship and other meetings, while the upper floor brought in a fair rental as a flat.

In less than three years this assembly hall has become so crowded at the Sunday services, and the possibilities of still larger work are so apparent, were a more suitable place provided, that steps are just now being taken to secure the best site in Cliffside, with the hope that it will be possible to erect a building that shall cost about $8,000.

There is nothing phenomenal in this growing enterprise. What has been accomplished here may be duplicated elsewhere by the same application of prayerful devotion, a genuine vision for service by consecrated laymen and able leadership. The Italians are religious by nature and training. Some of them are repelled by the empty formalism of the Catholic Church; others have become indifferent to all religion, but may be won to a rational religion of spiritual fervor and practical service.

In examining the twenty-two Italian candidates for admission into the church last Easter, seventeen of whom were men, it was a satisfying inspiration to the pastor when they revealed their simple but devoted minds and hearts upon the principles of Protestant Christianity with an understanding that would compare well with the average candidate of any thoroughly American church. There were some who had been brought to a saving knowledge of Christ from ways of desperation and crime.

The Italians respond to both the evangelical appeal and to the social service phase of Protestant Christianity. The social service phase of the work is an important one. In this Mr. Gozzo is assisted by Mrs. Jennie M. Ulrich, who, in addition to taking charge of the Sunday School and supplying special music, makes social calls among the women of the neigh-

borhood and ministers in cases of special need. Mr. Gozzo maintains an office at the Mission for social service. This is open four hours every day. The number of people who come for various kinds of help, advice and instruction are more than two hundred per month. Some of these are never seen again at the Mission, while others become regular attendants at the services and are thereby won to an altogther new life in the Master and are gradually trained into active Christian effort. Many who are out of work are helped to find places in the industrial world.

The facilities in the present quarters are limited, but notwithstanding this, a clinic has been established through the voluntary work of an Italian brother, Dr. Jemmato. Many, who would otherwise have been neglected, have already availed themselves of medical help, and the possibilities of this service when the new building is erected will be very great. Dr. Jemmato is an ordained minister also, and his messages from the pulpit from time to time, have been enhanced by his practical help.

A Men's Club is maintained, the purpose of which is to serve the growing church in whatever capacity it is most needed. These men are being gradually trained to assume responsibility in maintaining an institution that will some day be able to stand upon its own feet in a growing community.

The year that is before us will mark a new era in America in the process of Americanization. The millions who have come to our shores from foreign lands will have opportunities to learn the fundamental principles of American citizenship as never before. Our Italian Mission at Cliffside is planning to assume its share of responsibility in this enterprise. A regular class in English has been maintained and when the new quarters have been secured, classes in domestic science will help to create higher ideals in practical housekeeping. Mr. Gozzo finds ready listeners for noonday meetings at nearby factories, where many of his countrymen are employed. He also finds time to answer two thousand letters annually, besides making occasional trips to Trenton or Washington in the interest of some phase of our Italian work.

Of the fifty-eight Italian members of the Grantwood Church attached to the Mission, twenty-five served in the great war, five of them in the service of their native land. For one of these our flag bears a gold star, six were wounded and three are still in Europe.

It is always an inspiration when the opportunity is afforded the writer to address, through Mr. Gozzo as interpreter, the roomful of eager Italian listeners at the midweek or Sunday services. They respond equally well to a patriotic or Gospel message. They are eager for the truth and have proven themselves faithful to their new alignment of religious obligations and American citizenship.

Our people at Grantwood have responded well, contributing both money and service to make this growing work possible. It is under the immediate direction of our Italian Committee of Grantwood, of which our senior deacon, Mr. John R. Fridlington, is chairman, loyally backed by the entire membership of the church.

This work among our foreign-born neighbors and their families should be multiplied in thousands of like communities all over our broad land. There can be no question of its practical possibility where there is heard and heeded the voice of the Master, "go ye into all the world and preach the Gospel to every creature." If we realize that the "fields are white unto the harvest," and constitute ourselves heralds of the Gospel, the Holy Spirit will direct us into the "byways and highways" of our great American cities, of which forty-eight are more foreign than American.

THE FOREIGN WOMAN IN AMERICA

By Miss Miriam L. Woodberry

FOR the eight years preceding the date 1914 the phrase, "Foreign Women in America," always brought vividly to mind the picturesque, sometimes pathetic but always dramatic line at Ellis Island—a line of people that represented all the samples of face, figure, dress, disposition, talent and gift of the Old World, a line of people continually moving, steadily climbing the staircase that led from the wharf to the center of the great receiving room; and the impression made by the women always lingered longest in the memory of the onlooker.

MISS MIRIAM L. WOODBERRY

There were usually three kinds: Girls who were met by older sisters or brothers, and were destined to immediately enter some service, either industrial or domestic. These were always overshadowed by the brides, particularly if they had come from a non-English - speaking country and were to marry men whom they had never seen. This frequently happens when the marriage is planned by the parents. The brides in turn were overshadowed by the mothers.

Often was attention focussed on a photograph sewed on a baby's hood, on another just like it on the little girl's arm, while another, the exact duplicate of the other two was fastened to the collar of the boy. These photographs always told one story—the story of a father who had come over first, found work, hoarded his savings and sent for his family. His one fear was that his shaven face, celluloid collar, pressed trousers and pointed-toed shoes would render him unrecognizable, so his one extravagance was to have a dozen cabinet photographs taken. He sent them all home, and the mother sewed one on every child, one on every bundle, in fact, one on the outside of every article in the outfit. The reunion of such a family was one of the happiest sights ever witnessed. They were soon lost in the crowd, and the curiosity and interest they had excited quickly vanished.

The war brought this phase to a halt, but the problem has become more deeply rooted. A man who for years has conducted a Sunday School class of girls in the city of N———— was one day impressed by the presence of a new child. She was shy, eager, intense and had wonderful large dark eyes. The first Sunday her hair was tied with a shoe string and her shoes laced with red cord. But the very next week she appeared with a Dutch cut and a wide flowered hair ribbon on top. He watched her week by week with unflagging interest. Her progress in learning English, her perfect dress conformation, naturally made him a firm believer in the quick and easy absorption of the Old World by the New.

This feeling of complacency lasted for the brief space of two months. Then came a Sunday when she said, "You will call on my mother? You will come very quick? You will come today? You will come now?" Thinking this might mean serious illness, he hastily complied. She led him into the section of his own city known as America to the residents and as the "Foreign Quarter" to him. The family lived in great poverty over a stable. The children who were not in arms or under foot were all working and successfully dodging the child labor law. This one daughter seemed to be their public monument—the one member that represented the advance guard. He had hardly learned to keep his balance on a rickety chair, the salutations were scarcely over, when the child, acting as interpreter, began:

"We want to buy a house — the house on L—— Street," giving the exact number and description of a house that was in the market for $3,500.

The teacher looked at the careworn mother, the dirty, ragged, ill-nourished children, and thought of the father picking up a precarious living driving a team in a country of chauffeurs, and wondered what being a financier really meant.

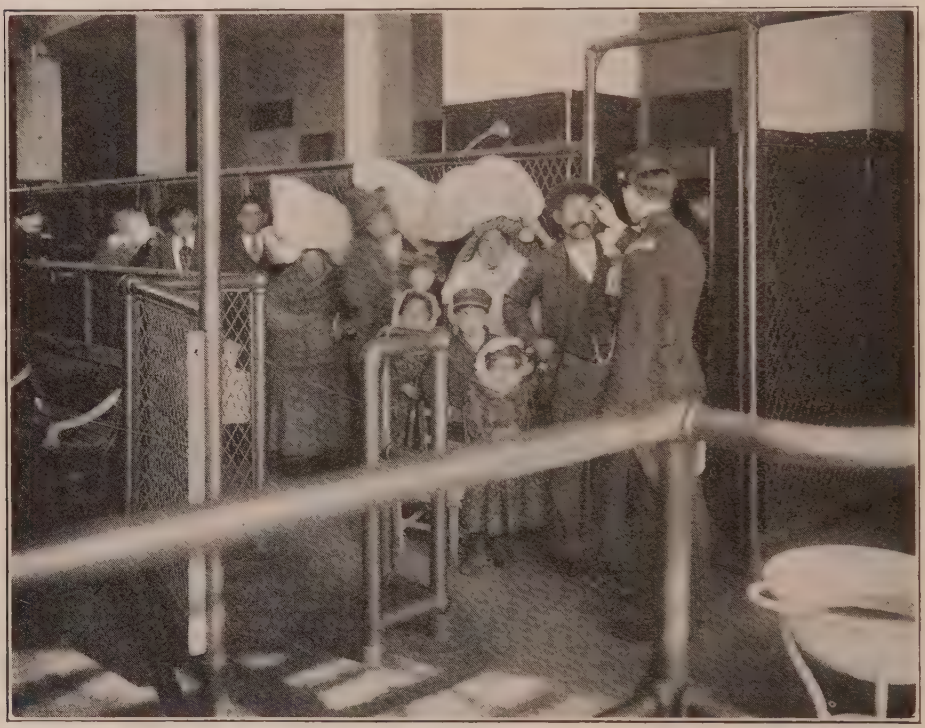
"That house is worth $4,000," he said.

"Yes, that is what the real estate man said, and we want you to get it for us."

"Have you $4,000?"

"No, the mayor has it for us, and we want you to go and get it."

Then the conversation became too confused and tragic for repetition or reporting. When reduced and shorn



A LINE OF PEOPLE REPRESENTING THE DRESS, DISPOSITION AND TALENT OF THE OLD WORLD

WITH HER BACK TO THE OLD WORLD AND HER FACE TO THE NEW

of its gestures, ejaculations and interruptions, a system of Americanization came to light.

One day in the schoolroom a boy had said that "Americans did not buy land; they stole it from the Indians." The scholars had laughed, the teacher rapped for order, but the statement had lodged deeply in a little brain that was taking in first impressions, "the Americans did not buy land."

Later, during the political campaign in the fall, the teacher had given the class a short talk on civics. Up came a little hand and the question was asked, "What are the taxes for?" The answer was perfectly correct: "For the benefit of the people who live in N——." The school work apparently went on as usual, but the leaven was working. The child returned home full of this new information. A small brother was dispatched to the city hall to hang around, ask

questions, listen and see what he could see. Finally he managed to get an idea of the tax roll and the population. A simple example in arithmetic did the rest, and they decided that $5,000 was their share of the city's income.

Then came the problem of how to get it. The Sunday School teacher represented prospered America. He was a man—he lived in a beautiful house—he was just the one. Right then and there he started in on a course in Americanization which bids fair to challenge all his faculties and absorb all his spare time. His logic is met with, "You have a nice house, America is a free country, and I want one too." "The teacher at school said the taxes were for us." "A little boy told my little girl you stole your land, and the little boy is not a liar."

All honor to the individual citizen who will face this—who will take one family, lead the members through the mazes of American jokes, clarify the impressions made by half sentences, incorrectly heard and only partially understood! But the challenge comes to everyone.

The church has a program and is calling for workers and supplies. First and foremost is the need of completing the endowment and keeping up the support of the Schauffler Missionary Training School, where forty girls are getting the equipment needed to do this work in the most efficient manner. Second, on the list but not in importance, is the support of the thirteen girls under our commission who are doing the work that the American-born, English-speaking woman cannot do without an interpreter. And in the same way that the mother in the line at Ellis Island gripped one's heart strings with the tightest clutch, for the mother today, who as wife and coworker is establishing a home which is a model and beacon light to hundreds of others, we

A MODERN INTERPRETER

respeak and beseech your interest. Do not let this year pass without remembering Schauffler with a gift, spend some of your time learning the names and locations of the girls who are already burden bearers, and see that the foreign mother feels that in you she has found a true friend—her ideal of a Christian woman.

There is to be seen today that most fascinating of all human phenomena, the making of a nation. Out of breeds diverse in traditions, in ideals, in speech, and in manner of life, Saxon and Slav, Teuton, Celt and Gaul, one people is being made. The blood strains of great races will mingle in the blood of a race greater than the greatest of them all. It would be wisdom to grip these peoples to us with living hooks of justice and charity till all lines of national cleavage disappear. * * * * and we fuse into a people whose strength will endure the slow shock of time for the honor of our name, for the good of mankind, and for the glory of Almighty God.—*Ralph Conner in "The Foreigner."*

THE CHURCH AS A RECREATION CENTER

WHAT THE FIRST CONGREGATIONAL CHURCH OF JERSEY CITY IS DOING.

By William H. Richardson, Jersey City, N. J.

NEARLY eighty years ago there was a Congregational Association organized in Jersey City. Doubtless because of some agreement in church polity, it was in existence only from 1841 to 1846, and in local as well as in general Congregational annals its history is practically a blank. Upon two occasions, however, the young people himself about the welfare of Jersey City's young men. He was the lifelong friend of John Milton Holmes, the first regular pastor of the "1857" Congregationalists, and the Men's Club of that organization was a wonderful institution. So we come down through the later pastorates of Rev. Giles Buckingham Willcox and Rev. Addison Pinneo Foster, with

A VACATION AT THE CHURCH FARM

of the congregation appeared as participants in civic demonstrations. The town newspapers of the time told us of the large number of these young people, and of the pumpkin pies and doughnuts which New Englander parents had provided. It was a very simple solution of their problem of holding juvenile interest.

Alfred Smith Hatch, a young Vermonter transplanted in Jersey City, got his name into the local papers years before his financial operations became of national interest, for doing the commonplace thing of concerning their capable handling of the same great problem, to the times of Rev. John L .Scudder and his remarkable versatility in meeting the almost incredible changes in the population and spirit of Jersey City.

In the early years of his pastorate Dr. Scudder enlisted the philanthropic interest of Joseph Millbank in the erection of a People's Palace, an institution in which he was greatly interested. Until his retirement, because of ill health, Dr. Scudder managed the new plant with much success. Now we are asked to approach

the consideration, in a practical way, of some of the things which Dr. Scudder's inspiration and Mr. Millbank's princely response in making a dream come true, actually mean to Jersey City.

In 1910, Rev. Harry L. Everett succeeded Dr. Scudder as the fifth pastor of the Congregational church. In the decade which is now about closing that section has seen about as rapid transformation as any other part of Jersey City ever did. Old Bergen Road farmhouses and flower gardens have been overwhelmed by enormous apartments, and people move into them and out of them apparently for no other reason than differences arising over the color of the wall paper. The sentiment surrounding a home where children are born and raised has gone. As Mr. Everett puts it, he preaches to a procession—not a small one, however. The congregation of 1910 would hardly be recognized today. God hath given us the increase in a manner which should be a source of very great comfort and satisfaction.

But we are considering the recreational side of the church. That magnificent foundation, the People's Palace, with its various additions and improvements, would be rather modestly estimated today at a financial cost of $400,000. It is now under the direct control of George Saxton, who is a member of Mr. Everett's church. No less than the other six hundred ninety-nine of us, Mr. Saxton will glow with enthusiasm over the inspiration that has come from the life and influence of Mr. Everett. Just to show the contrast, the membership of the Palace ten years ago was two hundred; today it is two thousand two hundred.

ATTRACTING THE JUVENILE INTEREST

It is a modern club without any of its snobbish exclusiveness; it is as democratic as God fashioned us. There is a completely equipped gymnasium, with teachers for men, women and children. It has twenty-seven billiard and pool tables and eleven bowling alleys for men and women. There is a swimming pool, capable teachers, and a filtration tempering plant second to none in the country. When the boys in khaki were passing through Jersey City a

visit to the pool was always on the program. The Palace was an "open house" to every one in the country's service, and they talk of it and write letters about it from all over the land. Then there is a luncheon department for those who have no entangling alliances at home to interfere with their devotion to the sane and innocent amusement provided in the various departments of the Palace.

A remarkable feature of the place which many visitors have commented upon, is the fact that whole families resort to it. The little girl and her mother may swim; the father may bowl; the small boy may find diversion in the gymnasium; in fact, any combination of family interests may be met in this modern manifestation of the spirit of clean and wholesome recreation. Jersey City is not the only place in which fine, promising young womanhood might have stepped from low dance halls to something lower. Therefore five dancing classes were started in the big building owned by the First Congregational Church, and more than that many chances of demoralization were subtracted from the life of the town.

Another adjunct of the Palace is its roof garden, where moving pictures are sometimes shown, and where dances are given on moonlight nights. There is a big auditorium, with a seating capacity of 1,300, and with a stage and other theatrical accessories for simple dramatic productions. Because of its location many important civic gatherings are held in it. A smaller assembly room on the first floor, committee rooms, lodge rooms, library, and a perfectly appointed kitchen for banquet service, play their part in the economy of the community idea with which the place is directed.

"IN THE BEAUTIFUL MOUNTAIN COUNTRY WEST OF BUTLER"

There are mighty few institutions in the country which are conducted in exactly the same manner as is the Palace. Mr. Everett tells us that its finances are entirely independent from those of the church, that it does not come before the church for aid, nor appeal to the public for subscriptions to make up deficits, for the reason that for years there has been no such thing. Its annual budget for

operating expenses is about twenty-two thousand dollars, and this is submitted to the Board of Trustees of the church, who simply confirm it. The amount is raised entirely from the fees of those who use the Palace and from the income received from the extraordinary amusement or recreative facilities of the place. The membership fees in this most popular club in Jersey City are six dollars for men, four dollars for women, and three dollars for the more youthful.

The charges for the special forms of amusement, such as tables and alleys, as well as for the luncheons, it is perhaps unnecessary to say, are decidedly under those ordinarily charged in most places, but they are not below cost. In simple terms, the Palace is self-sustaining to the last degree; it is a co-operative store in which the finest kind of wholesome fun, the next best adjunct to clean living, is dispensed for the particular benefit of the stockholders, the public of Jersey City, particularly that portion of it contiguous to Bergen Avenue and Forrest Street.

The latest manifestation of Mr. Everett's ideal of his church's usefulness to the community is a summer colony. So many of us cannot go to Newport, or Lake George, or Bar Harbor! The Men's Club of the church reacted most generously when the project of the First Congregational Church Farm was broached, and the result is a thirty-seven-acre tract of land in that gloriously beautiful mountain country west of Butler, some forty miles out. As yet its delights have been only slightly sampled by a small party, but, believe me, things will happen when that handful of propagandists gets back!

As the majority of the people who use the Palace or go to the Congregational church do not play golf, it is not contemplated to lay out a course on the farm. Instead the sympathetic, creative soul of Pastor Everett already has the place fitted with bungalows and tents which peep through the white birches and sugar maples that forest a generous portion of the tract. He hears the musical laughter of neighborhood kiddies as they wade in the brook in the ravine, and he laughs with the boys who "chaw-raw-beef" at a real old-fashioned swimmin' hole. Which would you pick out for your boy—two weeks up there or two more weeks of association with Reddy Grogan's gang, with every chance to learn to shoot crap, smoke cigarettes, and all that sort of thing, on the side?

The First Congregational Church is trying to do its best for the young people of Jersey City. Its members feel that a great church, if interested selfishly or solely in its own perpetuation, practically owes this much to a community, and a conscientious, self-sacrificing pastorate will always point the bigger and better way of doing the real neighborly thing. When the Congregationalists dedicated the Tabernacle in 1863, they consecrated it to "the highest forms of public usefulness." They struck a clear note of denominational unselfishness that rings just as true at this moment.

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A DARTMOUTH COLLEGE CLINIC IN RELIGIOUS EDUCATION

By Rev. William Watson Ranney, Hanover, N. H.

IN Hanover Naw Hampshire, and the surrounding rural districts there is being developed a suggestive program for college students in connection with the country Sunday Schools. It is an excellent combination of theory and practice in religious education, and may well be compared with the practice work of medical students in the hospital clinics. The plan has some parallels in our theological schools, but few in our colleges. It ought to be more closely yoked with the departments

AFTER THE SUNDAY MORNING SERVICE

of education, biblical study and social science, but it is worth reporting at its present stage.

Instead of the desultory service of a few collegians in such Sunday Schools as drafted them in emergencies, the common situation in our colleges, there has been enlisted a well-organized group of regular workers under careful supervision.

Hanover is not a city and the village churches offer few opportunities for student service, but the school districts in the neighborhood are natural fields of usefulness. Rural school buildings are public property. All the people of the neighborhood feel at home in them. Their larger use as civic centers is one of the next steps forward in social welfare in the country.

While the farther reaches of this enterprise are recognized by few of the workers, the value of the work is at once apparent, and it appeals to young men who have something of missionary spirit.

A dozen of them are enrolled by the Dartmouth Christian Association under the efficient guidance of the graduate secretary, Ralph J. Richardson. A chairman from their own number assigns each man to his special duty. Usually the workers go by twos to a Sunday School, a freshman and a more experienced man together, the latter to act as superintendent and his companion as assistant. They commonly walk to the schoolhouses, three and five miles from Hanover, conduct an informal preaching service and the Sunday School.

The attendants are of all ages and classes, attentive, orderly, appreciative, sharing heartily in the responsive readings and in the congregational singing, led by the organ, often with the school mistress presiding.

After the formal session, there is, of course, much friendly greeting, and not infrequently an invitation to the students to take supper. As a

rule, however, they are obliged to return promptly to Hanover and use the evening in getting ready for Monday morning recitations.

In addition to the Sunday services there are socials held at least once or twice during the season, and entertainments are arranged with music "Jazz," of course, as well as other kinds, sleight of hand, lantern lectures, games and refreshments. The Sunday School group provides most of the features, but enlist specialists outside their own number in addition.

All this is quite ordinary. The unusual element is in the way it is done, the *esprit de corps* of the young men, and the effect of it all on them and on their little parishes.

They meet weekly with the Secretary of the Dartmouth Christian Association, when he can be present, and with the minister of the college church. The chairman presides, asks one of the men to offer prayer, another to review the lesson for the coming Sunday and conducts a general discussion of the topic. The minister was at first invited in to help in answering some hard biblical questions, but he has been retained as general counsellor in the larger field of religious pedagogy. He visits each rural school as the guest of the student in charge, as do two or three other ministers of the vicinage. He values this relationship with these young men as among the most precious of his ministry. With a considerable number of them, and with other students not regularly on this Sunday School work, he has discussed on a second afternoon each week many of the most vital matters in religion.

The men have also had a meeting, during the year, with the head of the biblical literature department of the college, and one with the rector of the Episcopal church, and, under the auspices of the Christian Association, they have had a supper with informal speaking and a picnic on "Velvet Rocks."

What of the effect on the men themselves? No one who has seen them in action can question their growth in breadth of vision, sense of the need of the communities they are helping and consciousness of the value of the message they are bringing. This is no schoolboy sport or distant patronage of the "farmers." The students who identify themselves with the people in a thoroughly democratic fashion are frequently known by their first names and held in mingled respect and affection that is good to see.

And it is no wonder! They are giving their best. Secretary Merrill of Vermont, offered a regular preaching appointment within reach of Hanover to one of these workers. It attracted him and he needed the money it would bring, but he decided against it and in favor of the long walks in all sorts of winter weather, in order to keep on with the Sunday School work among the people he knew were looking to him for leadership. Another joined the church, because in this service for the first time it had come home to him that religion met a really vital need. A graduate member of the staff sends friendly messages from France to his beloved people in Beaver Meadow. Who can measure what it means to those boys and girls that their Walter Wiley, just discharged from the United States Army, is soon to be the representative of Dartmouth in Turkey under the American Board.

No mention has been made in this article of the Dartmouth men who are pastors of rural churches during their college days, nor of the deputation work which is a well-known department of student Christian activity, nor of the score of other ways in which the religious life of Dartmouth expresses itself. But these things are written that the reader may know of the Dartmouth Sunday School clinic, and knowing, may rejoice.

THE AMERICANIZATION PROBLEM IN THE GREAT SOUTHWEST

By Josiah H. Heald, D. D., Albuquerque, N. M.

THE Americanization problem in this vast section of this country presents three distinct and important features. Their size and gravity make it imperative that help from the outside should be furnished. It is far from easy to arouse the local people and the local churches to their responsibility along the line of nationalizing the foreigners who have settled in the great Southwest. In fact, they are inclined to regard the Mexicans in their midst as rather outside the pale of their religious and patriotic activities.

The problem of the native Mexican or Spanish-American is perhaps the most important one with which this section has to deal. It is probable that there are three quarters of a million of these people scattered throughout the region, and one realizes that there is among them a yearning for a fuller degree of Americanization. So far as citizenship is concerned they are already Americans. Their relation to Mexico, dating back several generations, is too remote to form any actual tie. There are, however, several barriers to their complete merging into American life, customs and ideals.

First of all, and perhaps the most difficult feature of the whole problem, is the racial barrier. Americans are inclined to look upon the Mexicans as an inferior race, and the Mexicans very naturally resent this attitude. There is also the language barrier. These people are very tenacious of their use of Spanish, but the difficulty is gradually melting away because of better educational and industrial conditions. Then, too, these Spanish-American neighbors live to a large extent in isolated villages, and when residing in towns tend to gather into separate quarters.

The problem of the Old Mexico group of Mexicans, of whom there are a half or three quarters of a million in the Southwest, is also one that will require time to solve. In addition to the barriers just mentioned, there is in the case of these people one even more serious—that of nationalism. They are Mexicans nationally as well as racially. Their country is near at hand and they expect some day to return to it. However much they may fight among themselves over party issues, they are united in being against everything American. These people are perhaps at the present time the hardest and most insoluble lump in the body politic.

We have also with us the ordinary problem of the alien European. These people are very much in evidence in our mining camps and in some industrial centers. Work for their Americanization is being undertaken along the common lines, as exemplified by the plans of the Congregational Church at Humboldt, Arizona, to hold night classes for instruction in English and the principles of American citizenship.

While the need for outside help in this great national problem is evident and urgent, the assistance of the local people and churches is no less important. Some progress has been made, and it is the intention to stress two things in dealing with this question:

1. The cultivation, through the churches and other organizations, of the spirit of friendliness and understanding.

2. The promotion, through community gatherings, of social and patriotic ends, using prominent local people for music and addresses, and getting as many as possible to participate socially.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1919		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF AUGUST	Av'ge five previous years	4,062.28	2,517 98	6,580.26	1,920.12	4,660.14	4,723.31
	Present year	4,506.28	3,841.39	8,347.67	2,633.76	5,713.91	8,171.06
	Increase	444.00	1,323.41	1,767.41	713.64	1,053.77	3,447.75
	Decrease						
FOR FIVE MONTHS FROM APRIL 1	Av'ge five previous years	29,752.03	11,887.92	41,639.95	13,867.93	27,772.02	73,977.46
	Present year	41,229.47	13,376.93	54,606.40	14,580.59	40,025.81	47,577.77
	Increase	11,477.44	1,489.01	12,966.45	712.66	12,253.79	
	Decrease						26,399.69

Matured Conditional Gifts (5 months) $24,250 Last year same period $900.00.

THE RIGHT COLUMN

Every figure for the month of August is in the "increase" column. That looks good and it is the way it should be.

The figures for the biennial report to the National Council are interesting as supplementing the above. The financial showing for the two years April 1, 1917 to March 31, 1919 (the war period) is the best of any biennium in the history of the Society. But for the war the concerted denominational efforts would doubtless have made it much better. The total receipts of national, state and city societies were $1,356,130, as compared with $1,323, 339 for the preceding biennium, or a gain of $32,791. In contributions, however, we are still a long way from the goal of the apportionment which we have set out to reach by the end of the Tercentenary period. There is still time.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent., or $120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about $22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or $108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

FORM OF A BEQUEST.

"I give and bequeath the sum of.....dollars to The Congregational Home Missionary Society, organized in the State of New York in the year 1826."

CONDITIONAL GIFTS

Write to the Treasurer for information regarding this plan of administering your own estate.

THE AMERICAN MISSIONARY ASSOCIATION

Dr. Cady in Honolulu pleading for justice and brotherhood among all races of men, stirred up a fearful fire eater from the South, who is editor of an insignificant weekly (spelled both ways) paper in that city. We quote a sample of his lovely sentiments. After pronouncing Dr. Cady "a Negrophile," he adds "he (Dr. Cady) states that the Negroes are denied proper educational advantages, that they have few high schools. Ye Gods! (sic) by what right or reason should high schools be maintained for the average Negro. The average Negro is no more capable of absorbing (sic) the work of a high school course or even the higher grades of the grammar schools than a Honolulu Republican is of appreciating the humor of the City or County election. Whenever a Negro shows any real intelligence, that is, any truly human qualities, it means but one thing, and that is, the white blood in his veins predominates over that of the race of which he bears the name." And with a good deal more of such ignorant stuff he proceeds to abuse the "Negrophile Cady" because he struck a manly blow at established injustice and fortified wrongs. We are glad that Dr. Cady notwithstanding his expressed convictions of justice and brotherhood in Honolulu, survived and has arrived safely.

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An observer who has had years of intimate acquaintance of the Negro people in his survey of race relations in New York writes as follows with respect to the recent race riots:

"Negroes were grieved at such occurrences in Northern cities. They were unanimous in regarding the administration as being responsible. Several colored people have stated that when President Wilson permitted the segregation of the races in government buildings in Washington he encouraged anti-Negro policies. His declination to interest himself on behalf of Negroes despite frequent solicitation is held as further encouragement of the same ideas. It is therefore evident that they have no confidence in the national administration. Eight thousand colored ex-soldiers declare that they will never again endure such discrimination as was accorded them while in the service of the nation. These men are cool-headed and display no passion, yet somehow they convey a sense of sincerity notwithstanding they say nothing that could in any way be regarded as portending trouble."

CHRISTIAN INSTITUTIONS AMONG
TEN RACES IN OUR COUNTRY
ACADEMIC · AGRICULTURAL · MECHANICAL
COLLEGIATE · THEOLOGICAL · SOCIAL ·
· CHURCHES ·

EDITORIAL

JUSTICE AND BROTHERHOOD

Eleven millions of Negro people in the United States are making one continuous cry to our government for justice. What do they mean by this? What do they want? What would they have? What ought they to have?

The righteousness of conduct which men demand when they are personally dealing with each other is guaranteed by the government under which we live to be one of the rights of man, and is assured as a permanent political inheritance to all who live under its flag. "Equal and exact justice," said Thomas Jefferson in his first inaugural, "to all men of whatever state or persuasion, religious or political." This is what they want and ought to have.

Eleven million citizens under the Constitution of the United States are entitled to this equal and exact justice. Do they have it? Let the answer come from a journal published in North Dakota, which no one has accused of special friendship to the Negro people. It says, in plain speech:

Look right down into the black record—blacker than the duskiest skin. Truth harms none but the guilty. In the thirty years last past upwards of three thousand American Negroes—citizens of this land—have been brutally mutilated, tortured, butchered, unsexed, burned and lynched. Only recently a Negro woman was disemboweled and her unborn babe torn from her quivering flesh. Almost within sight of the White House, at Alexandria, Va., a Negro was most brutally lynched. At Springfield, Ill., where rest the ashes of Abraham Lincoln, and almost within sight of his tomb, a Negro was burned. Last year at East St. Louis, Ill., over forty Negroes were barbarously slaughtered. And, in addition, in the past year thirty-one Negro men and one Negro woman were barbarically lynched. Negroes have been burned at the stake even in John Brown's own State of Kansas. And mark this: In just two places in this world has the smoke from living human torches ascended heavenwards—at Rome under Nero and in the United States of America under the Star Spangled Banner!

Look further. The United States—with the aid of the American Negro, too—protested with all its might, with all its billions, with millions of its men; on sea, on land and in the air, against the awful atrocities, mutilations, defilements, butcheries and outrages perpetrated overseas. America's strong arms—upheld by American Negroes, too—spanned the seas and throttled to its death barabric atrocities abroad.

Aren't burnings at the stake, mutilations, tortures, unsexment, hangings, disembowelments, crucifixions and human tortures just as atrocious in America as they are overseas? Why visit barbarities with fire and sword overseas and tolerate them in our own land? America idealizes, enshrines and worships justice—justice to all

abroad and at home. Is her arm long enough to span an ocean, and too short to throttle her own Satyrs of bestiality?

Most American Negroes are poor; but who stole their toil for generations and still pays them but a pittance? Many American Negroes are ignorant; but who kept them so for generations and still doles out education with niggardly hands? Many American Negroes are not ideal citizens; but would any other race be any better barely half a century ungyved and unmanacled? Many American Negroes are lustful; but are they the only ones, and if so, whence come all the millions of mulattoes?

There are ten million American Negroes in this land—their ancestors brought here were kidnapped to minister to American idleness—and but few voices are raised in their behalf. We raise our voice.

If American Negroes are good enough, brave enough, courageous enough, patriotic enough, to fight—as they have fought like dusky demons—in every American war, aren't they good enough to be protected at home?

Ought the American Negroes having battled—against fearful odds within and without their ranks—heroically abroad for freedom, to return home to battle against a resurrected Ku Klux Klan? We say NO!

Eleven millions of Negro people ask that this "black record" shall stop. In the name of justice, they ask for a determined national public opinion against these racial crimes. Justice asks for an equal security of life against mobs and the equal impartial protection of righteous law. Justice asks that the same standards of citizenship shall apply alike to all. If it is just to deny the ballot to ignorance—and we think it is—it is only just to apply the same standards to white and black. To deny the ballot to those entitled to it is not only injustice, but it is criminal tyranny. Justice asks for honest fairness in the courts, for judgments without prejudice and according to righteousness; and trials by court, and not by mobs. Justice asks that a fair and honest opportunity shall be open to all alike industrially, and that the oppression of caste shall not obtain in the pursuits of honest industry, nor in public service, nor in public travel.

It ought to be possible for a nation which at least is partially Christian to secure that degree of justice which should be fair and impartial to all of its people. It ought to be possible that the constitutional enactments shall be obeyed and not subverted. It ought to be possible for the nation to be a just nation, but it has a long way to travel before it shall arrive at justice.

For those who would follow their Lord and Master, justice is only a half-way house to brotherhood. Justice is heaven's law, Brotherhood is heaven's gospel. Brotherhood is justice plus sympathy. It is the fraternal feeling which underlies justice, the sincerity of spirit which sees in all peoples the children of a common Father and the possible heirs of a common redemption. As Sydney Smith wrote: "Peace is its companion. Safety walks in its steps. It is the brightest emanation of the gospel. It is the attribute of God." The American Missionary Association means "A Crusade of Brotherhood" for nothing less than brotherhood.

AN ADDRESS TO THE NATION

THE people of the United States suffer justly under the grievous charge that they continue to tolerate mob murder. In the year 1918 no less than sixty-seven persons were done to death without trial or any process of law, having been denied the right to a day in court accorded by the federal and state constitutions to all citizens. It

is well known that the innocent, equally with the guilty, suffer the cruel inflictions of mob violence. Mobs have even invaded court rooms and prisons to seize and murder prisoners whose punishment had already been fixed. Early in 1919, a hospital was invaded by a mob, and the attack resulted in the death from shock of a patient that day operated upon. Local and state authorities frequently offer only the feeblest objection to the actions of the mob which is permitted to do its will unchecked. Rarely are the members of a mob sought out and prosecuted even when, undisguised and in full daylight, they have participated in murder, and only in a few isolated cases has any lyncher ever been punished. It has become obvious that officers of states and counties are powerless to enforce the rules laid down for the guidance of civilized society unless their efforts are reinforced by the expression of an enlightened and effective public opinion. Patriotic citizens throughout the country feel the shame which lynchings cast upon the nation but they have assumed partial responsibility for this shame by their silence and their acquiescence. The time has now come when citizens of the United States can no longer contemplate without protest the setting at naught of the fundamental principles upon which their citizenship is based. They can no longer permit open contempt of the courts and lawful procedure. They can no longer endure the burning of human beings in public in the presence of women and children; they can no longer tolerate the menace to civilization itself which is contained in the spread of mob spirit.

The undersigned, therefore, as citizens of the United States without sectional or party bias, with the interest only of the republic at heart, urge all public spirited men and women to oppose with all their power the recurrence of the crime and the shame of mob murder; they urge the governors of the several states to do all that is possible to prevent and punish lynchings; they pledge their support to the officers of the law, who in the face of mob excitement, discharge their duties; and they urge upon the Congress of the United States nation-wide investigation of lynching and mob murder to the end that means may be found to end this scourge.

The above address has been signed by prominent citizens in thirty states. Among them we find the name of Bishop Bratton of Mississippi who is the honored chairman of the board of trustees of our Tougaloo College.

THE POWER OF PUBLIC OPINION

Let us face the facts: If the Negro secures the adoption of his maximum program of progress, it will be when and because public opinion adopts it for him. If a city in the South or in the North makes life more cheerful and hopeful for the Negro, it is because the public opinion of that place demands it; if a State gives better protection to the Negro than heretofore, it will be when and because public opinion demands it; if mob rule is supserseded by the reign of law, it will be when and because public opinion decrees it; if the highest privileges of manhood in this country are given to the Negro, it will be when the public opinion of the nation decides that it must be so. Legislatures, Congress, municipal and public service corporations are but instruments of the public will, moving when and as public opinion commands. The case of the American Negro, then, must be pleaded

before the bar of public opinion in the South, in the North, in the East, in the West. It must be pleaded, first of all, by the life of the Negro; by his patriotism; by his economic, intellectual, and moral contributions to American life; by circumspect conduct; by a patience which must, at last, put injustice and caste to shame. And then with these as the background, the Negro's case must be pleaded by the written and oral word from his own race and from those of the white race who may be inclined to help him—pleaded in season and out of season before the conscience and the intelligence of the American people.

—Prof. Isaac Fisher, of Fisk University, in the *Southern Workman.*

WHY DID YOU KILL OUR SCHOOL?

A Tragedy in One Act

DRAMATIS PERSONAE:

The Principal of Liberty School.
A Graduate of the same.
The Spirit of the A. M. A.
Voices from the Audience; An Aged Woman; An Aged Man; Others.

SCENE: The large and shabby assembly room at Liberty School, an institution for the higher education of Negroes situated somewhere in the Southland. It is Commencement Day. The room is decorated with flags, white masses of wild hydrangea, sprays of pink Rambler Roses.

Upon the broad platform are the Principal, the Speaker of the day, the Staff of Teachers, most of them of white blood; two or three are Negroes. Also the Graduating Class—the girls, charming in simple white gowns with red roses in their hair—the lads, well dressed, erect and manly. An eager audience of colored folks fills every seat and all the standing room—pupils of the school, graduates, parents, friends and neighbors. All are well dressed and appear prosperous.

Two selected speakers from the graduating class have made addresses; a lad upon "The Negro's Part in the Great War;' 'a girl graduate upon "Women Pioneers." The orator of the day—an Alumnus in khaki, bearing upon his right arm three wound chevrons, upon his breast a Croix de Guerre and at his shoulder a Regimental Citation—has spoken eloquently upon "The Spirit of Liberty School"—of its deep and widening influence, of the distinguished and useful careers of graduates, of what the school has done for him and his ambitions for it.

There is music; songs and glees rendered with fine effect by a rich-voiced quartet, and old Plantation Melodies, the entire audience joining in their pathetic refrains. Diplomas are presented. All watch with smiles and greet with eager applause each graduate as he receives his roll.

The Principal—(*Speaking slowly and with evident emotion.*) And now, my friends, I have a final announcement for you, postponed until the end that I might not mar the joy of this which, I fear, is the last commencement day of old Liberty School. It is my duty to tell you, on behalf of the Executive Committee of The American Missionary Association, that this school will not be reopened in the fall.

In view of the fact that the state has recently planted here an advanced school for Negroes, the Association feels that the former necessity for this institution no longer exists. It has, therefore, reluctantly decided to suspend Liberty School and recommends that our pupils transfer their interest to the excellent colored high school of this city.

Here follows, for a moment dead silence, the audience stupefied by the announcement. Then an inarticulate sound, half moan, half sob, thrills through the room.

An Aged Woman—What's dat? What's dat he say? Say dat again, is they goin' to shet up our school?

Here follows a murmur of voices increasing in volume.

An Aged Man—There it goes again! It's always so with us colored folks—"Great trials, hard tribulations!"

Voices—How dreadful! Too terrible to believe! How could they do it? What a shame! It's a calamity! A tragedy!

Without waiting for the benediction the audience rises and pushes out, some silent with drooping heads, some talking excitedly, some weeping frankly. With them go the teachers vainly attempting to comfort their sorrowful pupils but at a loss what to say.

A flag, falling to the floor, lies there unnoticed. A vase of flowers, overturned and trampled by heedless feet, strews the aisle with bruised leaves and scattered petals.

A graduate remains alone in the great room, his head bowed upon the bench in front of him which shakes with his sobs.

Enter the Spirit of the A. M. A., a woman of gracious presence and noble beauty. She, too, is weeping. She approaches the graduate and touches him lightly.

Spirit—My poor lad. I am so sorry!

Graduate (*Looking up recognizes her*)—And this from you! Oh, Mother A. M. A., how could you turn against us?

Spirit—Believe me, I have only done what I was forced to do. I could not find teachers enough for all my schools nor—since money has lost half its value—enough dollars to pay them. Rather than cripple them all it seemed the only way to close up some that I might properly equip and man the rest.

Graduate—But why should the blow fall upon poor old Liberty? Why upon me, upon my children? What have we done? Are we so much worse than the others?

Spirit (*Smiling*)—In some respects among the best, in others among the very worst.

Graduate—Among the worst?

Spirit—Yes; of all the hundreds of school buildings in which I gather my pupils there is hardly another so dilapidated as this, so completely worn out by half a century's hard use. I am deeply ashamed of it, afraid too; for it is becoming unsafe. Contrast it, now, with the substantial brick school house on the next block.

Graduate—But, Mother, would they give you no funds for buildings, or at least enough to repair this one?

Spirit—Yes, I have had some building and repair money, a very little, not one thousand dollars where I needed ten, but I could not spend it here.

Graduate—Why not here? Is there a better place for a school, or more appreciative people?

Spirit—Ah, but look at the Colored High School! Do you think that the good people who supply my funds would approve if I were to use

their money for new buildings or extensive repairs at a point where the state has recently erected an excellent plant for Negro education? Two Negro high schools standing side by side, would that look like economy? If I should spend their money in that fashion, do you think they would entrust me with more?

Graduate—But, dearest Mother, you know as well as I that your generous friends do not understand the situation here. Because that school is called a "High School" they think it really is one, as much so as Liberty—whereas in fact it is not a high school at all, but a mere grammar school. High schools for white children carry their pupils through twelve grades. Our A. M. A. schools do the same thing; but this colored high school offers its pupils only nine grades and they threaten to cut off one of those. Between the graduating class of that school and the Freshmen class at Talladega College there yawns a gap of three long years.

I have a boy at home, a bright little fellow. It's been the dearest wish of my heart to send that child to Talladega. If you close up your school how am I ever going to get him there?

Don't you see that if you take away this Liberty School from the Negro children of this town and leave them with no better chance for an education than the Colored High supplies—don't you see that they must inevitably and hopelessly be left behind the white children here?

Spirit—Yes, I see, of course I do.

Graduate—Have you explained this to your white friends?

Spirit—I fear they do not understand it.

Graduate—The Colored High School is no doubt a long way better than nothing, but even if it offered twelve grades, like Liberty, instead of nine, it would still be miles and miles behind an A. M. A. school. Do you know why?

Spirit—Tell me why.

Graduate—Well, to make a success of educating any man or child you must first of all, as it seems to me, have a respect for him. Do you think that a school can do much for my children when the men behind it refuse to address their father as "Mr." and their mother as "Mrs."—when they would never on any account extend to either of their parents the common courtesy of a friendly hand?

At the same time these folks are kind to us Negroes in their own way, very kind. I do not deny that. But it is the sort of kindness that hurts; not what a manly man likes to receive from another; a condescending kindness with a good-natured contempt behind it.

A great concession, they count it that we should be permitted even an elementary education. "It is very well," they say, "for the Negro to learn to read and write, and to do a little ciphering—enough to reckon his wages—thus far he may safely go, but no farther! He must never learn to think; that might excite him, flatter him, spoil him for the rude work for which

nature intended him. He must never be permitted to raise up leaders of his own blood—educated ministers, lawyers, doctors or journalists."

The white folks down here therefore have a way of planting a common elementary school for colored children and then, so as to soothe our feelings and flatter our vanity, they give it that fine title "High School." But among themselves they speak of it as a "Nigger High School." Have you noticed it?

Spirit—I think I have observed something of the kind.

Graduate—But you, dear Mother, in your schools, for fifty years have been treating us as real men. You have believed in us, defended us, maintained our cause, honored our manhood. You have opened to us the doors of the larger, higher life of humanity. You have made it possible for us to enter the world of knowledge, of thought, of human advancement. You have kept the star of hope shining before our tear-dimmed eyes, and have saved us from despair.

Then there is the matter of religion. The men of my race, as every one knows, are naturally religious, but our religion is of a crude, emotional type, it lacks intellectual and moral strength. We sorely need religious training. Now at the colored high school they never teach religion. But in your schools the teachers *are* religion incarnate—God's angels, sent to make us know by wise words and beautiful, consecrated lives what the Christian faith really means. Don't you see how the spirit that dwells in your dear old school has so smoothed its splintered floors and glorified its shabby walls that it can never be anything else to my people than the most beautiful place in the whole world?

Spirit—I see, I see.

Graduate—And can you then tear this from our eager hands and in its place offer the Colored High—for bread, a stone—for an egg, a scorpion?

Do tell the good, generous folks up North that we need their help a little longer. Truly we Negroes must walk on our own feet, we must make our own civilization and we are fast learning to do so. Yet now for a little while longer we sorely need that friendly contact with the white man's mind and heart that we can find nowhere else than in such schools as yours.

Will you tell them then why we cannot let them give us up?

Spirit—I shall be glad to tell them.

KALAUPAPA, MOLOKAI

THE LEPER SETTLEMENT

By Secretary Cady

IT was with more than ordinary interest that it was announced to us that we were to be allowed, or rather invited, to visit the Leper Settlement. Permits are not easy to get and in fact it was thought quite an achievement that we were permitted the visit. The fact is that we are the only clergymen outside of the Islands who have

ever, or at least for many years, been there. Recently the plan has been put in operation of having clergymen come once a month and hold special services, the arrangement for such visits being in the hands of Mr. Dodge of Molokai. Some wealthy friends have supplied him with a good sum of money to defray the expenses of such visits. The place is quite rigidly quarantined against the outside world both by laws and by nature. A steamer calls there once a week and the visitors are quite carefully observed and only such as have special permits by the Hawaiian Board of Health are allowed to land. When you have landed you must wait a week to depart by the boat unless you come over the mountains as we did. Here again it is not easy. Molokai is the least inhabited of all the large islands and there are no settlements at all on that end of it—the nearest approach to a settlement being a hundred thousand acre cattle ranch with the summer residence of Mr. George Cook. This cattle ranch supplies the Lepers with meat, the cattle being driven over on the hoof to the Pali and then down the trail.

We were informed that we must send in to the Superintendent two suits of clothes besides one to wear to the outside of the Settlement and then one to wear in. Three of these suits must be left behind to be fumigated and laundered before they are returned. If it were not that the oldest clothes are quite in style and that one's friends are quite willing to help out, it would come rather hard on an average traveler. As it was, I was quite ministerially garbed going in the borrowed clothes of Mr. Dodge and Mr. Palmer. . . . .

At 10:30 A. M. we held a service in the Hawaiian Church, a mission which the Hawaiian Board has been maintaining there for many years—in fact before Father Damien ever came there. The audience was not large, but it was intensely interesting, as it was the first time I had ever seen a leper and here were about 60 of them. There were a few bad cases, but most of them had just a few visible marks and some were almost devoid of markings. Perhaps a finger was gone, or an ear was swollen, or a face with skin like parchment, or some were peering through dark glasses with approaching blindness, but they were not of the worst types. The service was in Hawaiian and we had to be interpreted. One wonders why so many of them are of the Hawaiian race. Ninety per cent are of that blood—with a few Orientals and a very few whites. Is it due to their mode of living or eating? A very large number of the Hawaiians are still living in almost primitive conditions. Their housing is bad and their yards are very often unkempt. This is not true of some, but the class from which the lepers usually come are living in a subnormal state. Perhaps the food seems primitive to me because it is strange, but I have a feeling that raw flesh and other raw foods are not good for any one and surely dirt is not conducive to good sanitation. In any event, it is a Hawaiian problem.

In the evening we gathered in the social hall and held our patriotic service and gave them "The Unbeliever" with patriotic speeches between. Dr. Hinman gave an address and half of the film. After which I spoke, and the rest of the film followed. There were three or four hundred gathered there and when the lights were out the audience seemed perfectly normal. They shouted and laughed, clapped their hands and cheered just as any crowd of Movie Fans will do. When the German officer was putting through his usual stunt of "frightfulness" they hissed and groaned and when the American Doughboys came through and gave him his dues, they cheered and shouted. They responded as quickly with cheers and laugh-

ter as any audience at our attempts at humor or our praise of the flag and the service did much to redeem us from the morbidness induced by the sights of the day.

That afternoon in a fishing sail boat with an auxiliary gasoline engine we started across the most turbulent little channel in the Mid-Pacific. The channel between Molokai and Maui is only about fifteen miles, but it makes up for it in other ways. The sea was rolling high with white caps and the little Sampson was true to every bit of its reputation which had come to me since I arrived. They said I would meet a unique experience and the inhabitants are proverbially truthful! But being a sailor who has never been seasick, it was nuts and raisins for me. The old thing stood on end about one half of the time and the rollers as they came over the bow left not one dry rag on any of us. We scudded through the foam and even the flying fish found that caution was the better part of valor and skipped over the crests in long and beautiful flights. Gleaming flashes of blue and silver, and now and then a tinge of red, they leaped from the waves, sailed for five hundred or a thousand feet and with a splash that sent the spray into the air, they dove out of sight and into safety! Maui came into view, and scanning the cliffs we saw our automobile with our wives standing on the highway cut in the face of the rock. There we landed by a Hawaiian home nestling among the mangoes, koas and cocoanuts who called out to us their "Alohas."

So ended our journey to Molokai, mingling so much that was rarely beautiful and rarely pitiful. Yes we would go again if duty called, for these too are the children of our Father.

WAY DOWN ON THE SUWANEE RIVER

In the City of Ocala in May last—the Negro people met under the name of the NEGRO UPLIFT ASSOCIATION. The Evening Star of which the editor is a thorough-going Southerner—and one who has the courage of his convictions—reports the action of this Negro Uplift Association—with his comments which we quote as a contribution to the understanding of conditions way down on the Suwanee river. "It was made up, so far as we could see, of the better element of the Negroes of the State. By special request of the Negroes, the mayor of Ocala and several leading citizens—all as good democrats as any at Tallahassee—were invited to attend their opening meeting and deliver addresses, and accepted the invitation. The convention lasted two days, during which time the proceedings of the convention were, to the best of our knowledge, conservative and praiseworthy. At the close a set of resolutions was adopted. Copies were sent to the governor and legislature. According to the reports from Tallahassee when the copy directed to the Senate was in the process of reading, some senator blew up with a loud report and demanded that the reading cease and the resolutions be thrown in the wastebasket, and his motion was sustained.

The House treated the resolutions with a little more ceremony. They were read and laid on the table, and one member took advantage of the occasion to make a speech in which he made the statement that this was a "white man's country;" a very true remark, but one that should be kept for really necessary occasions and not used for political buncombe.

Now, let's see what these resolutions were that so dreadfully excited the ire of our State Senate that it couldn't sit still five minutes and hear

them read. The first item said

"In this State-wide convention of the Negro Uplift Association of the State of Florida, the delegates from the various counties request us to bring to your attention that the public school term is positively too short in that hundreds of thousands of children of school age have only two, three or four months of school operation, which is next to no school term at all. This matter, we believe, should and could be remedied by proper State legislation for we verily believe that the State owes to every boy and girl the rudiments of an elementary education."

If there is anything in this to excite the ire of a white man, we would be glad to have it pointed out to us. In this country, we encourage the Negroes to attend school, and tax ourselves heavily to help them to do so.

The second item says

"The State Reform School: Conditions have been shown at this convention that one of the crying needs of the reform school is the employment of a colored superintendent and guards as well as teachers, and that a department be established and maintained for Negro girls and women."

We don't think it would be advisable to appoint a colored superintendent at the reform school (the resolutions meant for the Negro division) not the entire school, but we must say that we honestly believe there are many Negroes who would have filled the office better than most of the men who held it previous to the appointment of the present incumbent. It must be remembered that it was not a Negro but a white man who locked a bunch of boys in their ward at that school, and then went off to enjoy himself at a disreputable resort while those entrusted to his care were burned to death. We suppose it was this resolution that brought one "statesman" to his feet and caused him to burst into speech. The rottenness of the school stank almost under his nose for years, and if he had been vigilant and brave he could have exposed it any day, and the people would have gladly backed him up, as was shown by their actions when, by accident almost, a physician of the State board stepped into the institution unexpectedly, and through the medium of the press awoke them to the realization of what a horror they were being taxed to maintain. Investigations of the school revealed that a Negro woman was one of the most efficient and faithful workers in it, and while this resolution was one certain to be disregarded, it was nothing for any legislator to be peeved about.

The next resolution said

"Common Carriers: We request that the law regulating common carriers be strictly enforced to the extent that the person paying a first class fare shall receive first class accommodation. We call your attention to the very unsanitary and uncomfortable condition of the waiting rooms along the railroad lines in the State—lack of lights, absence of lavatories and other unsanitary conditions are called to your attention. The conduct of the train crews by smoking in the colored coaches, etc., is especially cited as one of our complaints. These things mentioned obtain along the short line in the State."

A number of influential Southern newspapers, some edited by men of more prominence in the democratic party than any member of our present legislature, have denounced the injustice with which Negroes are treated in the matter of passenger transportation. A Negro has to pay the same amount as a white man for a railway ticket, but he is invariably compelled to ride in a much worse car. If this is justice, it is also just to sell him inferior goods or short weight for a dollar, while the white man gets the best goods and just weight. It is the law in all Southern States—and a perfectly just and wise law—that white and colored shall have separate cars and waiting rooms. The railroad companies—all owned by Northern men—have followed a policy of giving the Negroes as passenger cars the coaches the whites have used until they are old and shabby. They are never as well cared for as the coaches for the whites. It is true that Negroes, generally speaking, are not as tidy as whites. But a good many of them are trying to improve, and it is poor encouragement to force them to travel in filthy and dilapidated cars.

In regard to these cars, we may be pardoned if we stop to say, right here, that a number of years ago we got after a Yankee-owned railroad corporation which was hauling its passengers, white and colored, on one of its branch lines, in exceptionally ramshackle and dirty cars. One car, which was used as a first-

class coach for the whites, stunk like a latrine. But we couldn't make any impression until we dug up the information that this car had formerly been used for Negroes. Then the railroad commission came down on the railroad company like a thousand of brick, and made it replace the car with a better one. But, we were told by certain railroad men, that this same stinking car was promptly shifted to another part of the system and returned to its former use as a "jimcrow car.' Now, will any white man say this was justice?

The next item says:

"Disregard of Law: We also memorialize his excellency, the governor, and the president of the senate, the speaker of the assembly and the members of the legislature that they will see to the enacting and enforcement of such laws as will safeguard and make secure the life of prisoners in their custody, as officers of the law, to the end that our great State may not be brought in disrepute by the lawless who execute summary punishment on those accused of crime."

As this is in entire harmony with what President Wilson said in a special message to the American people last year, we need not comment on it.

The resolution went on to say:

"To the whole people of Florida, we address the following statement and request: We, the people of Florida, together with the other States of our common country, have gone through, to a successful conclusion, the world-wide war; we, the people of Florida, have not been derelict in or toward any duty or service that confronted us; we have responded to every call made upon us; we have given time, money and service and we feel and know that we ought to have done so; the whole citizenry of Florida, men and women, black and white, have rendered patriotic, unstinted service, whether it has been conservation, money or yielding up of life; we are still willing and anxious for the exemplification of democracy. Since these things are true, and they are true, we, the Negro citizens of the Palmetto State, respectfully ask: 'Should not democracy be exemplified in our own State?' There is no true American who will answer the question in the negative. Hence, we further most respectfully ask that one of the fundamental rights or privileges of American citizenship be accorded us, the colored people of the State of Florida, namely: that colored men, when measuring up to the requirements of qualifications be included in the list of citizens in the various counties, available for jury service, in the courts of the counties of the State of Florida."

We don't know what the legislature will do to Marion county, but the names of some of its prominent Negroes are carried on its jury list and have been so carried for a number of years. Yet, Marion is a "white man's country," a solidily democratic county, and seems to have no trouble in remaining so.

The Negroes closed their resolutions with the following

"We also feel that if Florida, the most Southern State, leads in this matter of thus exemplifying the faith for which they have fought, most or possibly all other States on the South will accord their Negro citizens the same measure of justice and fair play."

This sums up a list of remarks that we think any white man should listen to with patience, and some of which he might approve of.

The Star is a Southern paper and looks at all race questions from a Southern standpoint, which we think the experience of over two centuries shows is the safest. We think it is entirely consistent with that view to encourage the Negroes in every good work. The class of Negroes that made up the convention here two weeks ago is trying to improve its race through self help. They are working hard, building homes, supporting their schools and churches to the best of their ability and trying to bring their children up into decent men and women. They made a good record during the war, and most of their young men who are coming back from the army seem to be better for their experience. We think the Florida legislature has given them poor encouragement in their attempts to improve, but we believe they have the patriotism to go ahead in their efforts, just the same. They made a mistake.

AVERY INSTITUTE, CHARLESTON, S. C.

Benjamin F. Cox, Principal

THE work of Avery Institute in Charleston, South Carolina, has been somewhat different from the work of the High School in the usual southern city. In most southern cities when schools for Negroes were opened more than fifty years ago they were thronged by pupils who could neither read nor write, consequently the course of study remained for years largely around the alphabet and the three R's. Avery at its opening fifty-five years ago was overwhelmed with pupils too, but they differed largely in two respects from the people of color in other southern cities. Colored people of Charleston, with one possible exception, had more largely obtained their freedom before the war than in any other southern city, and those who bought themselves or perhaps were never slaves refer even today somewhat disdainfully to the "Lincoln cutlooser." With freedom the thirst for education could be moderately gratified. Of course much economy had to be exercised for a man to buy himself and the men who accomplished the first task sacrificed further to educate themselves.

PRINCIPAL COX

Long before the war there were numerous private schools for colored youth, some taught by persons of color, some taught by self supporting white students and one or two taught by Englishmen employed by the colored people themselves. So when Avery opened it is no wonder that her curriculum could be so advanced as to permit of graduates four years after its organization; that her first principal was a colored Charlestonian who had studied abroad and who resigned the principalship of the school in order to accept the position of Secretary of State of the State of South Carolina, and it is no great wonder today that on our school roll we have the names of pupils whose grandparents were graduates of Avery.

The A. M. A. has sent some very strong and consecrated workers to this field and the lives of their former students and their tender expressions of remembrance bear frequent testimony to their work and worth in this community. The spirit and influence of principals and teachers have been carried to remote regions of our community by graduate-teachers so today we have many commuting students from Summerville, S. C., Mt. Pleasant, S. C., and Sullivan's Island. Others find permanent lodging in the city during the school term.

It would be difficult for any school to hold a more esteemed place in the community than does Avery Institute. A loyal Alumni Association is largely responsible for this and each year there is effort made by a committee or individual members of the

Association to help the school in some of its particular needs. Some of the women's clubs are helping the school library, offering prizes for the best work done in written expression in the lower grades and giving free tuition to the ranking student in another grade. The professional men have also been genuinely active in offering incentives for more conscientious study and a higher grade of scholarship. One physician, a graduate of the school gives a prize of five dollars to the best speaker in a Boys' Oratorical Contest. He offers also a year's free tuition to the ranking female student in the Normal Department. Another physician gives a prize of five dollars to the best speller. Frequently the competition, a spelling match, is so keen and the prize so nearly won by a second good speller that persons in the audience have spontaneously offered a second prize. A lady, a graduate of the school, gives a year's tuition to the ranking student of the Junior class. So alumni and friends are eager to support the faculty and encourage the students to their highest and best effort.

For several years the students of the Normal Department mainly have subscribed for about one hundred copies of the New York Independent and the Literary Digest. These magazines are studied and the principal contributions are reported and discussed in class. In this way our students are well informed upon the current thought of the day and they are getting their opinions from men and women who are the leading literary and political lights of our country.

The induction of the principal and five of our young men into the S. A. T. C. of several of our training camps last summer has given this term a decided military flavor to all of Avery's activities. The girls as well as the boys have had all the simpler maneuvers of military drill and the physical exercises have done something toward awakening sleeping muscles, opening the students' minds to the value of systematic physical exercise and giving relaxation and brightness to many a tedious hour.

There is in the files of each of Avery's students a respect for the master mechanic and the trades that we have not found elsewhere. The parents have put a premium upon their labor and given it a recognized dignity that is lacking in many other places of the South. There are good reasons for this, but it is interesting and wholesome to hear boys and girls ask to be excused to go to trade and to hear them speak of being an apprentice. In the afternoons the girls go to trade to the leading dressmakers and the boys take their trades of shoemakers, harness makers, printers, tailors, blacksmiths, carpenters, plumbers and electricians. Last summer when the government was erecting great warehouses at the North Charleston Port Terminal many of our boys took up their tool chests and earned enough to keep themselves in school this entire winter. The three newspapers in Charleston depend largely upon our colored boys for the delivery of their papers. Western Union and Special Delivery are also filling up their vacancies with our boys. These opportunities are giving them the chance for self support which they have needed and wanted so long.

There is something very encouraging about the Charleston atmosphere, something that began before Avery began but which Avery has been largely instrumental in bringing to fruition. Avery has given the people the one thing they needed—a chance to lay hold on some of the higher forms of learning. They were eager for this opportunity and they have used it well for these fifty-five years. Much sacrifice is necessary to send students here, but the steadily growing stream of ambitious students and creditable loyal

alumni are positive proofs of the Association's wisdom in continuing this school; it is a constant source of satisfaction to teachers and it is an example of what must be done all over the South to make growth and development possible for the Negro.

* * *

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for August, and for the eleven months of the fiscal year to August 31st.

RECEIPTS FOR AUGUST

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	6,463.46	239.77	1,420.31	.....	23.76	8,147.30	5,126.86	13,274.16	4,815.85	18,090.01
1919	7,283.01	556.32	1,757.27	.....	72.36	9,668.96	2,828.17	12,497.13	7,921.97	20,419.10
Inc.	819.55	316.55	336.96	.....	48.60	1,521.66	.....	.....	3,106.12	2,329.09
Dec.	.....	.....	.....	.....	.....	.....	2,298.69	777.03	.....	.....

RECEIPTS ELEVEN MONTHS TO AUGUST 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917-18	107,114 57	6,908.77	32,690 74	21.50	659.91	147,395.49	12,453.11	159,848.60	49,465.94	209,314.54
1918-19	112,067.47	7,529.03	28,772.92	35.95	640.60	149,045.97	5,022.49	154,068.46	69,373.07	223,441.53
Inc.	4,952.90	620.26	.....	14.45	.....	1,650.48	.....	.....	19,907.13	14,126.99
Dec.	.....	.....	3,917.82	.....	19.31	.....	7,430.62	5,780.14	.....	.....

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917-18	2,758.70	1,357.34	3,290.65	22.00	728.14	8,156.83	23,852.69	32,009.52	200 00	32,209 52
1918-19	2,139.34	1,508.18	4,530.62	120.00	300.43	8,598.57	25,100.64	33,699.21	50.00	33,749.21
Inc.	.....	150.84	1,239.97	98.00	.....	441.74	1,247.95	1,689.69	.....	1,539.69
Dec.	619.36	.....	.....	.....	427.71	.....	.....	.....	150.00	.....

SUMMARY OF RECEIPTS ELEVEN MONTHS TO AUGUST 31

RECEIPTS	1917-18	1918-19	Increase	Decrease
Available for regular Appropriations	209,314.54	223,441.53	14,126.99	.....
Designated by Contributors for Special Objects	32,209.52	33,749.21	1,539.69	.....
TOTAL RECEIPTS ELEVEN MONTHS.....	241,524.06	257,190.74	15,666.68	.....

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The Biennial Meeting of the Congregational Church Building Society will be held in connection with the meeting of the National Council in Grand Rapids, Michigan. The date of the meeting is October 27, 1919. All delegates to the Council are members of the Society and entitled to vote at this meeting. Others entitled to vote are the thirty Corporate Members, and the Life Members who became such before 1913. We shall give a cordial welcome to our new Secretary, Dr. Smith.

♣ ♣ ♣

An interesting program will fill the hour and a half assigned to this branch of the Church Extension Work. Brief addresses may be expected as follows:

"Power That Counts," Secretary James Robert Smith.
"Standards in Church Architecture," Rev. Frederic T. Persons.
"The Consecrated Purse," Secretary Charles H. Richards.
"Building a Model Church," Rev. Edgar R. Fuller.
"Frontier Experiences and Possibilities," Mrs. Henry E. Harned.
"Seizing Great Opportunities," Secretary Chas. E. Burton.

♣ ♣ ♣

The women, God bless them, are "doing their bit" in giving generous help to our work. Several Home Missionary Unions have recently sent us word that they will adopt as their own a number of churches and parsonages on our list, and send us the money needed to assist them.

♣ ♣ ♣

The Presbyterian New Era Movement plans to spend $10,000 next year for a sort of post-graduate training of ministers, and $25,000 a year for the continuation of such work. The announcement says, "The demands upon a pastor in a small community are far beyond what he has been prepared to meet. He has been taught to preach, study the Bible, teach and visit his people in their homes. But he is called on to lead the community in work for better roads, consolidation of schools, in reform movements, financial drives and in recreational problems. He is called on to be a pastor, not a preacher only."

♣ ♣ ♣

This plan for post-graduate training to enable ministers to meet successfully modern needs is practical and wise. Emphasis may well be laid upon the value of business training in such a course. The education of many a minister is almost entirely scholastic. He has little opportunity to learn the methods, principles, and details of successful business life. Yet he often comes to a church whose heaviest handicap is financial. If he has been so trained that he can think through that problem, disentangle the snarl, get a sound and business like financial system adopted, bring the church out of debt and difficulty, organize its forces for success, he will add much to his pulpit power, and greatly increase his usefulness.

CONGREGATIONAL PARSONAGE, NEWPORT, N. H.

AN IDEAL PARSONAGE

By Rev. David Lewis Yale

A NEW parsonage has recently been dedicated by the South Congregational Church of Newport, New Hampshire, which has unusual merit. The unity of design, evident even to a careless observer, is a feature well worth while. The fine old meeting house was built ninety-six years ago, yet the new parsonage harmonzes perfectly with its construction and design. A child would know that they belonged together and would expect as a matter of course to find the minister's home in this house.

This parsonage has been constructed to stand for centuries, having deep laid and substantial stone foundations, walls of brick, and roof of slate and copper.

It has been furnished with steam heat, electric light, and rugs. The kitchen has a range and the guest chamber a fine mahogany chamber suite.

Because of the fact that the house faces south the maximum of sunshine is obtained, and all rooms are light and cheerful.

The living room and family bedroom have fireplaces, and the latter opens into a large sleeping porch.

The arrangement of rooms lends itself both to the uses of a home for the minister's family, and a place for welcoming the committees and organizations of the church.

Especially worth while are the many conveniences arranged for in the construction. Closets abound, and are placed where most useful. Two pantries, a china closet and a store room, well furnished with cupboards and drawers, delight the housewife, while not the least is a device in the kitchen which delivers all cooking odors well above the roof, instead of into the living rooms.

While this house has been built at a cost of $15,000 it contains many arrangements and ideas that could be incorporated into a house of more moderate cost, and that are well worth while.

The donor of this beautiful home for the minister is Mrs. Seth M. Richards, a member of the church, whose family has long been prominent in the manufacturing and church life of Newport.

The new parsonage was dedicated at a special service on Sunday, December 5, 1918, the following program arranged by the pastor being used.

Dedication of the Parsonage

1. HYMN

"All Things Are Thine; No Gift Have We"

2. RESPONSIVE READING

MINISTER: Except the Lord build the house,

People: They labor in vain that build it.

MINISTER: He that dwelleth in the secret place of the Most High,

People: Shall abide under the shadow of the Almighty.

MINISTER: I will say of the Lord, He is my refuge and my fortress:

People: My God; in Him will I trust.

MINISTER: For He shall give His angels charge over thee,

People: To keep thee in all thy ways.

3. SCRIPTURE LESSON (Col. 3: 1, 12-24)

4. RESPONSIVE SERVICE OF DEDICATION

MINISTER: To God, the Father of Mankind,

People: We dedicate this house.

MINISTER: To Jesus of Nazareth, the Brother of Mankind,

People: We dedicate this house.

MINISTER: To the Holy Spirit, the Comforter of Mankind,

People: We dedicate this house.

MINISTER: To the service of Christ, the Saviour of Mankind,

People: We dedicate this house.

MINISTER: As a place of shelter and of rest for the bodies and the souls of those who shall come to dwell within its walls,

CONGREGATIONAL CHURCH, NEWPORT, N. H.

People: We dedicate this house.

MINISTER: As a woman's throne, from which shall radiate the light of purity, and the might of love,

People: We dedicate this house.

MINISTER: As a center of hospitality, uniting hearts by Christian words and deeds, in friendship's immortal bonds,

People: We dedicate this house.

MINISTER: As a place to which youth may come for Christian counsel, where manhood may discover new sources of Christian strength, and where age may find new joys in Hope and Faith,

People: We dedicate this house.

MINISTER: With gratitude to those by whose gifts of time and thought and money it has been builded,

People: We dedicate this house.

MINISTER: We dedicate this house, to the welfare of man, and to the glory of God: in the name of the Father, and of the Son, and of the Holy Ghost.

People: Amen.

5. PRAYER

6. HYMN OF DEDICATION

"Thou Whose Unmeasured Temple Stands"

7. PRAYER OF DEDICATION

MINISTER: Almighty God, we thank thee that thou art our Father and that Heaven is our eternal home.

We thank thee also for our earthly homes with their foretaste of eternal joys.

Grant, we beseech thee, thy blessing upon this house, and upon all who shall come to dwell within its walls.

Help them to use for thee, in willing service, all talents of body, mind and heart, with which thou hast entrusted them.

And may their bodies and their souls be precious in thy sight.

And this we ask through Jesus Christ, our Lord,

People: *Amen.*

8. HYMN

"O Happy Home, Where Thou Art Loved the Dearest"

♣ ♣ ♣

THE SUNDAY SCHOOL AND PARISH HOUSE

By Charles H. Richards

THE church of former days provided only a single great room which was the place of worship. One large auditorium for praise and prayer and preaching was deemed sufficient for the needs of the congregation. If mid-week prayer meetings were held, they were in private houses "at early candle light." A later generation added a room, either at the front or rear of the church building, for social religious observances.

But in our day the function of a church covers much more than the worship in the sanctuary. It includes religious education, recreational needs, social service, community fellowship, philanthropic activity. The church becomes a larger family. Its home must minister to every part of man's nature, and be a clearing house for every department of the common life.

Especially must it concern itself with the teaching of children and youth. They must be safeguarded against the perils that surround them. They must be developed in vigorous Christian character that they may be the strength of the church in the future. They must be enlisted through their own keen interest.

Their elders, also, must be drawn to this attractive center of the common life by the opportunity it presents for their enjoyment and activity. Not once or twice a week, but every day in the week the church house should be open to minister to all the varied needs of the community life.

This means that the modern church building must be provided with many more rooms than were formerly regarded as sufficient. The "one-cell church," or the "two-cell church" are no longer adequate. Childhood is the most precious com-

modity in a community; there must be plenty of rooms for its training. Ample space must be found also for the social and intellectual needs of the congregation.

Needs to Be Met

There must be of course, a large room for the assembly of the whole Sunday School. The main audience room of the church is a suitable room for this purpose. Not only the great gatherings on special occasions, such as Christmas, Children's Day, Rally Day and the like, may meet, but the opening services of worship for the Sunday School may well be held here. The dignity and beauty of the room make an impression on the young mind which is most salutary. A twenty-minute service of praise and prayer in the sanctuary before the different groups separate for the special work of the departments, promotes reverence, and stimulates religious feeling and thought in children and youth.

Modern pedagogy requires the grading of schools according to age and degree of development. After the conclusion had been reached by the International Sunday School Association that this ought to be done, 35,000 Sunday Schools adopted the graded system within five years. Every up-to-date school today expects to follow this plan as far as possible.

MT. HOLLYWOOD CONGREGATIONAL CHURGH, LOS ANGELES, CAL.

At least six departments are called for in a graded school. These departments are the Beginners' (including the Kindergarten), the Primary, the Junior, the Intermediate, the Senior, and the Adult departments.

Each of these departments ought

to have a room of its own separated from the others by sound-proof partitions. Some of them, like the Intermediate, have many classes, and each of these classes ought to have a separate room or alcove, where it will not be distracted by other classes.

Since the church is also expected to provide for the recreational activity of the young people, additional rooms will be needed. The importance of making such provision for the play-spirit in children and youth is now widely recognized. Only a very incomplete religious education can be given in one hour a week devoted to teaching scripture lessons. The leisure hours of the week are often times of peril for young people. If left to themselves amid allurements of a doubtful sort, they may easily drift into false ideals and weakening habits. The church should open its doors daily for the play hours of its youth, and give opportunity for wholesome amusement, freed from the temptations and perils which they may meet elsewhere.

It should be a center for the social life of its young people. The club spirit is strong in them, and rooms must be provided for the Boy Scouts, the Camp Fire Girls, the Young Men's Union, the Young Women's Guild, and other organizations. A Baseball Team, a Bicycle Club, a Pedestrian League for cross-country hikes, and whatever else may draw the young people into groups for activity that is worth while should find encouragement and opportunity here.

Nor should their elders have less opportunity for their various activities. The Men's League, the Ladies' Aid, the Woman's Missionary Society (Home and Foreign), the choir, the various organizations for philanthropic and community service must be amply provided for. Of course a single room may serve many purposes at different times. But it is quite apparent that the church of today cannot be content with the very limited number of rooms which the old-time meeting house provided.

Remodeling the Old Church Building

When a church which already has a good house of worship confronts this problem of modern needs, it naturally asks whether it cannot so re-arrange its quarters that it can meet the new demands. Usually this can be done, and at a fairly moderate expense. It is not necessary to sacrifice a substantial and attractive building around which many tender associations cluster. The church can utilize the space which the building offers in a new way, so that the readjustments will give the additional rooms needed.

Keeping in mind the general principle that each department and each class must if possible have a separate room to itself, the question will be raised whether the capacity of the building cannot be increased, perhaps doubled, without enlarging the exterior. The basement affords an opportunity. If high and dry, it can be finished in several rooms, which can be separated from each other by sliding doors or accordion partitions, practically sound-proof, so as to give good accommodations for the Beginners' and Primary Departments, and perhaps the Junior Department. When not in use by the Sunday School, all the rooms can be opened up into one large room, available for entertainments. An office and retiring rooms may also be provided here. Thus three or four good-sized new rooms can be secured in the well-lighted and well-ventilated basement.

Returning to the main floor, many churches have a small room connected with the auditorium, used for prayer meetings and social gatherings. This can be shut off from the main room by a moveable partition, and opened up again when occasion demands. This room is available for any large class, like the adult Bible Class. If there is a gallery over

this room, it may be used for another large class. The Intermediate Department, meeting in the main auditorium, may secure privacy for each individual class by curtain partitions, running on brass rods, supported by brass standards. These separate rooms, arranged against each side of an average building, may give from six to twelve classes the privacy they need, and leave quite a large open space in the center. This may require some readjustment of the seating arrangement, but it has proved to be a very feasible plan in a good many churches which have sought to modernize their Sunday School arrangements by a simple and inexpensive remodeling of the old buildings.

Building a New Sunday School and Parish House

To some churches such readjustments of the old quarters look a little awkward, and seem to impair the dignity and beauty of the place of worship. If there is money enough it is of course far better to let the main auditorium remain simply as the place of worship for the congregation and also for the Sunday School, and provide thoroughly modern accommodations in an additional building. In this case it is still wise to complete the basement under the main church, thus utilizing its ample space for several rooms.

The new additional building affords a wonderful opportunity to work toward an ideal. This addition may be an elongation of the old building, or it may be an extension much broader than the church, forming an L shaped structure, or it may be a separate structure on one side, with a beautiful lawn between the buildings and with loggia or a cloistered corridor connecting the church with the parish house. It will be well to have a first rate architect study the situation and advise as to which of these three methods shall be chosen. He should also design the additional building so that in all its architectural details it will be in harmony with the house of worship.

This new parish house will afford ample opportunity for separate rooms for the several departments of the Sunday School. The Beginners' and Primary departments should perhaps have the right of way, being kept if possible on the ground floor so that the little feet may not be obliged to climb stairs. The Juniors should have a large pleasant room, capable of being divided into several class rooms, either by permanent or movable partitions. The "Akron plan" was for many years regarded as an ideal arrangement for this purpose. In this arrangement a semi-circular open space in front of the superintendent's platform is surrounded by separate rooms, separated by plastered partitions with moveable partitions in front which can easily be made to disappear, the shape of these class rooms being such that the classes then look directly toward the superintendent's desk. Over these class rooms is a gallery divided into separate class rooms in the same way. The rotunda in front of the superintendent's desk may be utilized for a large adult class. This arrangement provided for both "togetherness and separateness," and each one of more than twenty classes can thus have its own room, and in a moment the entire school can be brought together for simultaneous exercises.

Certain disadvantages appeared in the use of this plan, partly because it broke the school into fragments, preventing the sense of oneness and close fellowship in the exercises which the entire school enjoyed together. The rise of the departmental system, also, did much to compel a modification of the "Akron plan." It is still much in use, and its principle is used in many of the class room divisions in the various departments.

In the Intermediate department of a large school there must be sep-

arate class rooms . There is a strong tendency to separate Boys' and Girl's departments of the "teen age," though there may be an Assembly room for religious exercises in common. The Senior and Adult departments should be provided for so that their study and their discussions of applied Christianity may be free from distraction.

Recreational Needs

The modern church will not fail to remember in building the parish house that it is to provide for the play hours as well as the study hours of its young people. It will equip its parish house accordingly. A good gymnasium is now found in many churches remote from Y. M. C. A. buildings, where physical training is provided for all classes and denominations. It should be high enough for basket ball and other games, and supplied with apparatus needed to develop the young athletes. A game room for more quiet amusements should also be provided. A good reading room, well supplied with magazines and books is most desirable, and "Plymouth Center" in Oakland, California, adds a bowling alley and devotes another room to pool tables. The Brick Church (Presbyterian) Rochester, New York, adds a billiard room, and a manual training room and a racket room to its equipment. Our Ingram Memorial Church, Washington, D. C., has a swimming pool, with shower baths, and lockers, in addition to its gymnasium and bowling alley. All these emphasize the fact that health and vigor and joy belong to the Christian life, and they help to anchor young people to the church.

Community Service

When the new parish house is built the "wise hearted women" are not likely to let the social needs of the congregation and community be overlooked. A beautiful parlor, finely furnished, perhaps with a great fireplace, will make the church seem like a real home. Some of the rooms will be large enough for a spacious dining room for church suppers and occasional banquets. That will make necessary a first-class kitchen, provided with a range, and all the housewifely paraphernalia for the preparation and serving of meals. Under wise administration and guidance the social life of the church may become a great power for increasing its influence and promoting the happiness and welfare of the community. In other ways also the church may center in itself the activities of public spirited men and women who desire to promote civic betterment. Organizations to promote public health, industrial efficiency, town improvement may be welcome here. Unsectarian and non-partizan movements to resist the evils that threaten society and to further all judicious plans to make life happier, more beautiful, and more successful may be made at home here. Enlarging the scope of its thought and work in this new parish house, the church may become a mighty force for the advancement of human welfare by such community service.

The fiscal year of the Church Building Society closes December 31. We are glad to report that churches and their affiliated societies have done well this year, their contributions exceeding those of last year by nearly $4,000. Many other churches are expecting to send their donations for this work in the fall. Many individuals also will wish to lend a hand to help the struggling churches. Of course they will remember the date. Scores of churches are waiting to know if we can help them.

THE CONGREGATIONAL EDUCATION SOCIETY

THIS YEAR'S RELIGIOUS EDUCATION PROGRAM

By Rev. Frank M. Sheldon

THE real church year now begins in the fall. Most of the aggressive work is done from September to June. Are you ready to make these nine or ten months count? Have you laid out your program, and can we help you? The Congregational Education Society exists to aid you in all matters of Religious Education.

Youth the Time

You know, of course that work with boys and girls and young people counts for much more than work with older people possibly can, just because their lives are more plastic —they are more susceptible to influence. Eighty per cent of all who become Christian do so before the twentieth birthday. It is from this young, moldable material that we may hope to build a Kingdom of God in the world.

The Church School

This interest in training the youth in religion brings together large summer schools where for a few days teachers and leaders engage in intensive study of the religious education program. The one at Northfield this summer had a faculty of twenty-five and an attendance of over five hundred students. Some churches were represented by as many as ten workers. For ten days they did the most intensive work and from such meetings there will go into hundreds of churches this fall new enthusiasm and a wonderful increase of intelligent effort.

The denomination has charged this Society with the task of aiding our churches as largely as possible in the Sunday School program. What is the situation in your school? Are the church people as a whole interested? Can you get good material for teachers, and if they are not trained, can the pastor or some other person train them? Does your school appreciate and use the best material, such as the Graded Lessons? Are your teachers supplied with the *Pilgrim Elementary Teacher* below the Intermediate grades, and with the new magazine entitled *The Church School* above the Junior grades, and have you our splendid papers, *The Wellspring, Boyland, Firelight* and *The Mayflower?*

If any or all these things are lacking, could not the minister get such fine ammunition (we will be glad to furnish same) and so present it from the pulpit on Sunday as to create genuine new interest? It is more easily done than most anything else; for after all is said and done, parents can be most easily interested in plans for training their most precious possession, the boys and girls.

Cannot the pastor or some other person, or the teachers themselves, get the teachers together, and by the study of boy life and girl life and how to teach children, aided by some such book as our First Year Teacher Training Course, especially Part I, "The Pupil," and Part II, "The Teacher," so get inside this most interesting study as to find a wholly new fascination in teaching in the church school? Remember that there is nothing so interesting

in all the world as boys and girls. When we get back into their lives, try to understand them, look out on life through their eyes, try to discover their interests, we are studying psychology first-hand, right in the laboratory. Nothing can beat it for downright fun when you once get inside.

Then, how would it do for pastor and superintendent and heads of departments to prepare a strong letter to parents, telling them of aims and plans for the school, in an effort to secure their deeper interest and more hearty cooperation?

Religious education is to a large extent a matter of personal influence, atmosphere, spiritual environment. The home which has the child from sixty to more than one hundred hours a week, against the one hour of the school, is a centrally important factor. If we can develop a new interest in the home center so there is better cooperation with the school, and still finer, if we can get the home to carrying forward a carefully planned program of education, we have made tremendous advance.

Parents are interested. We will so find if we approach them rightly. Don't you think you could get them together two or three times a year to talk with them about the training of their children? In a large school this may best be done by departments, since it is thus more possible to speak of the life and needs of children at a particular stage of development.

We must get the parents. The best way is through the children. If they cannot be interested on their account, it is doubtful if they can on any other. It not only means right development for the boy and girl, but binds the parent permanently to the work of the church and the church school.

Plan to make a real school. In teachers' meeting create an enthusiasm for being there in place exactly on the hour, have the period of worship planned, work to secure an atmosphere of reverence. (It can be done.) The attitude and cooperation of the teachers help much. Sing good hymns, offer a suitable prayer only after the school has come to perfect silence. Do not trespass upon the class period. Twenty minutes for worship and forty for class is normal. Let all cooperate for as good order as that in public school. You can get it.

Teachers, use your imaginations. Learn to tell stories. Make the lesson live. Clothe it with flesh and blood, make it concrete. Study Jesus, the master story teller. A good church school means an enthusiastic, growing church.

The Young People

Here again it is the business of the Education Society to help. We have a Young People's Department. Our first suggestions for work with young people are in the October number of *The Church School* and in *The Congregationalist and Advance* for October 2nd. They are also in pamphlet form.

Don't expect some new plans or new organization to solve the problem, if you have one. It is a matter of life. We need some one in each church with rich spiritual life, with splendid Christian equipment, who is in hearty sympathy with young life, who understands young people, who will give time to them, not to dominate but to counsel and plan with them. There is no finer opportunity for pastor or devoted layman or woman.

Given some such interested person or persons, and we believe our plans and others to follow will be of real help. Don't let it go by default. The problem is one of real life, of acquaintance, of understanding, of genuine, thoughtful interest.

Missionary Education

Do you want new life in your church? Then get a world vision and

FACULTY OF THE NORTHFIELD SUMMER SCHOOL OF RELIGIOUS EDUCATION

live interest in the religious work all about in our own country. The heart of Christianity is missionary. Sharefulness is the central passion. To be saved is to become in heart and life a savior. One can hardly be sure he possesses real Christianity unless there is an earnest desire that others possess it.

Do you have the Tercentenary Chart plan for missionary education and giving in your church school? Only about 1700 schools have it; over 4000 do not have it. It succeeds almost everywhere it is tried. There is another full year from January first. Can you fail to adopt this proven method if you really care?

Do you know that many churches have put on a School of Mi sions every evening for a week, with a majority of the people attending? It works. Send for circular.

There are mission topics for midweek meetings and for Young People's meetings. There are mission study books of the finest type. Dr. Fisher, who heads this department, wants to help. Write him.

Social Service

How shall we get our Christianity into all life relations? It is not enough that we go to church and do work in connection with the church. There is the every-day life in which we spend most of our time. If we cannot Christianize this then most of our world must remain unchristian. To get the Christ spirit and program beyond the Bible and the Church, back into home life, social life, business life, political life, civic life, into inter-racial relations, into all life—that is the goal.

What can your church do to create this vision and determination, to organize the community life to this end? How shall we get our primary emphasis in all things upon making men, making lives, and make all things work to this end?

Dr. Holt and the Social Service Department will be glad to serve in this connection. Watch for the program of this Department and see if it has suggestions for your church.

Recruits

Have you some young people in your church who might or should be interested in becoming ministers, missionaries, teachers in mission schools, directors of Religious Education, or pastors' assistants? Have you any who cannot now take full training, but who could through the course in the Union Theological College become helpful leaders? If so, we wish to know it. Please send us names and addresses and tell us a bit about them.

Education Society Workers

All the secretarial force of the Education Society, fifteen in number, is at the service of our churches to help in any or all of this program. The General Secretary, the two heads of departments already mentioned, Miss Mabel E. Patten, the Educational Assistant at headquarters, Miss Stella M. Jordan, available for speaking in churches, at Associations, or before Woman's Societies, the ten District Secretaries, all are ready in the field committed to the Society's care. Sunday Schools, young people's work, missionary education, social service, Christian leadership recruits, training teachers and leaders for local church work, for help along any of these lines write the Secretary for your district, or the national Secretaries.

Sec'y Arthur W. Bailey
New England, except Connecticut
Sec'y Milton S. Littlefield
Conn., N. Y., Penna., N. J., D. C., Md.
Sec'y C. G. Fiske
Ohio and southeast of Miss. River.
Sec'y R. W. Gammon: Mich., Ind., Ill., Mo., Wis., Minn., S. D., N. D.
Sec'y C. G. Murphy
Neb., La., Ark., Okla.
Sec'y Fred Grey, Kansas
Sec'y F. J. Estabrook, Rocky Mt. Dist.
Sec'y J. H. Matthews, Wash., Ore., N. Ida.
Sec'y Sarah E. Bundy, S. California

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

In a government Indian School Community, the superintendent also leads in a very efficient Sunday School work where the attendance is nearly one hundred and fifty, and graded lessons are used in all but the older classes. The superintendent also conducts a Sunday evening assembly making an address on the lesson of the day, emphasizing especially the value of the Bible story.

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Doing its work largely in what are known as the missionary states, our workers are ready to respond as far as possible to the call to go anywhere to help along lines of city, rural, village, and immigrant Sunday School activities; recognizing that behind us are the self-supporting states, aiding and co-operating with increasing generosity and efficiency, not forgetful of the time when they were missionary states, and money and workers cared for their needs.

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The summer has been an unusually busy and successful one with the members of our field force and missionary pastors along all lines of Sunday School Extension work. A large number of Mission Sunday Schools have been organized and in many rural communities special work has been done in increasing enrollment and putting into effect more efficient methods. There is also a growing recognition of the fact that the Sunday School Extension Society stands for fundamental convictions regarding essential things, and in the carrying out of its program the keynote has been, "This one thing I do." With the laying of Christian foundations as the working basis and motive power, success is assured.

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We welcome to our fellowship and staff of workers, the Rev. Malcolm Dana, D.D., who has been called to the important position of Director of the Rural Work Department of The Congregational Home Missionary and Sunday School Extension Societies. Dr. Dana was formerly pastor of our important church in Charles City, Iowa, and has recently returned from France, where as one of the representatives of the Y. M. C. A. he rendered splendid service during the war. He has already entered upon his new form of service.

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In addition to the regular extension work, our superintendents and their assistants are rendering effective service in connection with the program of our Congregational Education Society and its district secretaries. From a number of interesting reports illustrating the services rendered in this connection generally, the following item is of value: "The most interesting part of my work recently has been in the confirmation services that have taken place. In three schools, thirty-seven young people, from fourteen to fifteen years of age, have been instructed in the fundamentals of religion, and after public examination and their confession of faith in Jesus Christ as their personal Savior, have become members of their respective churches."

RALLY DAY IN A SUNDAY SCHOOL OF THE NORTHWEST

THE SUPREMACY OF CHILDHOOD

WORDS fail to adequately set it forth. The masters of intellect, the musicians who strike great notes, the sculptors who make the shapeless marble yield great ideals, have all acclaimed it. But none ever reached the heights climbed by the Man of Nazareth, when He called to his side a little child, and "set him in the midst." It was then that the place of the child in the eternal order was made known. Whatever in our race is uplifting and worthy, its strength, its honor, its divine likeness and growth, depends upon childhood.

What is the value of childhood, or, to be more direct, what is your child worth? The law places the value of a human life at five thousand dollars. That represents roughly the economic value of an average life to the community. The greatest source of potential wealth is to be found in the children of a nation. Therefore the necessity to conserve their powers, physically, mentally, morally.

At the very beginning we need an adequate appreciation of our opportunity and responsibility. We have lives to grip and lead to God and serve the world. Questions will bristle, multiply, challenge, spur and call for action the instant we begin to face our task. Let the facts be faced and then used.

It should be our aim to lead the childhood of today to believe that behind human love and care is the larger love, the greater care of the Heavenly Father. Quickly there will be a desire to respond to this love by a life of trust, obedience and helpfulness. The young life will respond and say, "If my Heavenly Father is like my earthly parents, then I need not be afraid of Him." Such an attitude will do away with the mistaken notion that to be religious, it is necessary to part company with a good time. Rightly

understood and lived, religion and a good time are one and the same thing.

There must be teaching that is definite. Our great aim must be to develop the religious intelligence of childhood. The consciousness of the unseen, so often found in the child in our midst, is very real, and it can be strengthened, until the growing life knows that the living presence and working of God in the world is the principle of vital religion.

"Flower from root, and spiritual from natural,
Grade by grade in all our life."
—Elizabeth Barrett Browning

The highest welfare of childhood is secured through loyalty to Jesus Christ. The efficient church will emphasize this. When the world is won to God it will mean that the recognition of the supreme value of childhood is universal. We cannot overestimate the importance of this principle of putting first things first. Loyalty to anything less than the biggest thing we can find, is not religion. It is from lack of loyalty to great ideals that all the failures of the world come. We fail because we are not loyal to what we know.

There must be no faltering now. We must not fail to meet the challenge of our day. Bishop Greer when in attendance upon a meeting of Sunday School workers had an experience that illustrates our point. One of the workers made a somewhat novel proposal. Turing quickly to a successful superintendent, Bishop Greer asked, "What do you think of that?" To which the response came, "I think it an excellent idea, Bishop, and I must say that we have been aiming to do that very thing for two years." "Is that so?" queried the bishop. "Then don't you think it is about time you fired?" Is it not time for us to be doing something very definite? Let us rise from the saying of words to go forth and do the deeds.

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TO EVERY MAN HIS WORK

YES, and to every woman her work and to every boy and girl the opportunity to make good. For there are some things that young people can do better than anyone else can do them. The group of girls in the picture are members of a rural Sunday School class; they are also members of the church and likewise active in general community service. During the war they rendered very effective service as Junior Red Cross workers in an isolated part of a northwestern state, then miles from the nearest railroad, and forty-five miles from even the nearest small city. Here, out in the open country, the Red Cross Chapter numbered two hundred, and when war demands were greatest, these rural folks not only oversubscribed their quota, but gave five times the amount of their missionary apportionment. This pioneer Congregational community stands for the beauty of the home life; the upbuilding of Christian character through the exaltation of the life of the church and its influence upon personal religion.

TRUE TO THE COLORS

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

AS WE COME TO THE FALL OF THE YEAR

WHAT is the outlook for Ministerial Relief? The Board has more families on its roll than ever before in its history, three hundred and sixty-nine. It is paying to them more in the aggregate and on the average than ever before, in the eight months of 1919 $53,010.69, with an annual average of about $225.

The receipts for the eight months from all sources were $70,700.75, an excess over the first eight months of 1918 of $9,618.67.

Facts in our possession reveal to us

First: That there are many more who need the help of the Board and who should be on its roll. They are not on because they know of the Board's financial limitations and because they fear their applications might take from some who are even more needy than themselves. Hence they suffer the greatest self-denial in silence.

Second: That the amounts now paid are painfully inadequate in nearly every case.

There are, therefore, two things which are manifest in Ministerial Relief, its resources must be enlarged and the amount of the annual grants must be individually increased.

In these times of high prices for everything, with our own personal experience of the alarming decrease in the purchasing power of the dollar, we must be profoundly impressed with the necessity of increasing the annual grants. They ought to be doubled. Even with that, the purchasing power of $450 would not go sufficiently far in keeping an old minister and his wife from actual want for a whole year. This is why we plead for a large increase in the general receipts of the Board. For immediate relief on the expenses of our three hundred and sixty-nine families, for 1919, we intend to ask for the largest *Christmas Fund* this year in the history of that blessed remembrance, now covering seventeen years. This coming Christmas we want $25,000. The Board has just voted to add ten per cent of the 1919 grant to the October check. This will help to tide over until the Christmas checks are available.

COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the eight months, ending August 31, 1918 and 1919

	Churches	Women's Societies	Sun. School Y.P. &C.E.S.	Assns. and Conferences	State Societies	Individuals	Income from Endowment	TOTAL
1918	10.752.64	2,211.87	1,253.11	708.71	7,049.41	3,060.73	36,045.61	61,082.08
1919	11,770.48	1,575.58	1,728.30	1,133.50	6,381.84	1,660.46	46,450 59	70,700.75
Increase	1,017.84	.....	475.19	424.79	.....	.....	10,404.98	9,618.67
Decrease	.....	636.29	.....	.....	667.57	1,400.27	.....	.....

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

A WOMAN, who is very much interested in all public work that is for the betterment of the nation, speaks of Schauffler School as a National Force.

Many years ago, Dwight L. Moody was asked, which makes the best city missionary, man or woman? "Give me a woman every time," was his reply, "I have been in a great deal of city work, and I know. During the day, when the men are out, the woman can go into the house and sit down and talk with the mother, the wife and the children, and pray with them. Women have more tact, and if we had more of them as city missionaries, we would have less anarchism and communism."

Far-reaching words, these, spoken from a merely religious standpoint but now come to be recognized by the United States government itself, which is delegating much of its so-called Americanization work to war time women's organizations, like the "Red Cross," "Women's Committee of the Council of National Defense" and the "National League for Women's Service."

Can we honor our Pilgrim Mothers any more than to stand by our government at this crisis, by making it possible for them to have trained workers from our Schauffler School, who can get to the woman of the foreign sections, and teach her our American way of Christian living.

We are nearing the time for our great Tercentenary celebration, when we want to report a completed task.

Has your auxiliary done all they could do to help in the raising of the $125,000 asked of us?

Won't you get in touch with the chairman of your division, and ask her to help you plan for the campaign this fall? We have just twelve months more in which to work.

Eastern Division—Miss Dora H. Moulton, 9 Hill St., Portland, Maine

Western Division—Mrs. W. J. Pell, Claremont, California, Box 97.

Central Division—Mrs. Charles Hutchison, 341 W. Oakland Ave., Toledo, Ohio.

TOPIC FOR NOVEMBER, 1919

American Missionary Association

"JUSTICE AND BROTHERHOOD"

Hymn—"We are living, we are dwelling, In a grand and awful time."

Scripture—Read responsively—Ps. 24; Isa. 56, 1; Ps. 98.

Prayer—Three sentence prayers by members of society.

Prayer in Unison.

Hymn—"There's a wideness in God's mercy."

Business Session—
Reports: Secretary and Treasurer.
New Business.
Offering.

Hymn Prayer—"Take my silver and my gold."

Open Forum—Justice and Brotherhood.
Introduction by Leader.

Solo—Recessional—Kipling.

Four ten-minute talks followed by discussion.

1. Constitutional Rights of Negro Citizens and the National Policy. Discussion.

2. Sectional Policies (North and South) for Negro Citizens. Discussion.

3. Your attitude and mine as individuals and the policy of our community

toward Negro fellow townsmen. Discussion.

4. Our Congregational Policy. What more can our church do about it? Discussion.

Closing Hymn—"The House of Brotherhood"—Cross. Tune—"The Son of God goes forth to war.

Articles in American Missionary Magazine—"A Contrast," "A Change of Southern Opinion," "Civil Rights for All,"—July 1918. "Note and Comment," "Best People of the South,"—May 1919. "Race Against Race," "National Conference on Lynching," etc.—June, 1919.

Federation Calendar. Recent copies of "The Crisis Magazine," 70 Fifth Avenue, New York City; newspaper clippings; leaflets.

Leaders' helps, responsive readings, prayer, hymn prayer and closing hymn may be obtained by writing to Mrs. F. W. Wilcox, 287 Fourth Avenue, New York City. State how many copies needed.

HOME MISSION WEEK

HOME Mission Week will be observed November 16th—23rd., inclusive. Its theme will be: "The Soul of Democracy: Christian Service, Personal and Social." Thursday, November 20th, will be the Day of Prayer for Home Missions. A Prayer Service for this day and a Program for Women's Missionary Societies, to be used during the week, will be ready by November 1st.

PROVISIONAL PROGRAM FOR ANNUAL MEETING

Grand Rapids, Michigan, Oct. 21, 22 and 24

TUESDAY, OCTOBER 21

Open Conference of Executive Committee and delegates at 3:15 P. M.
Birthday Dinner at 5:30 P. M.

WEDNESDAY, OCTOBER 22

Morning Session at 9:30 A. M.

Devotional Service.
Greeting and Response.
President's Message.
Summaries of Annual Reports.
Recommendations of Executive Committee.
Report of Nominating Committee and Election of Officers.
Offering.
Prayer.

Afternoon Session at 2:00 P. M.

Devotional Service.
Report of Schauffler Fund Committee.
Address: "Christian Americanization," Miss Olive Gibson.
Address: "Our Opportunity in the Southwest," Mrs. Franklin H. Warner.
Report of Committee on Resolutions.
Installation of newly elected officers.
Reception to these officers.

FRIDAY, OCTOBER 24

Open Forum at 10:00 A. M.

Discussion of pertinent questions of organization and methods—What every Congregational woman ought to know with regard to our home mission task, auxiliary organization and methods of work.

These meetings will be held in the First Methodist Church, Fulton and Barclay Avenues. Delegates desiring entertainment are asked to notify Miss Miriam F. Choate, General Secretary of the Federation, as promptly as possible. Those who are also Council delegates should state this fact that there may be no mistake in making the assignments. Credential cards should be filed with the General Secretary of the Federation before the opening of the meeting on Wednesday. A meeting full of inspiration and encouragement for our work is anticipated.

SUMMER CONFERENCES

THE reports which are being received from those who attended our Summer Conferences indicate that these gatherings were unusually successful and inspiring. The Federation was officially represented at some twenty-three of these Conferences, and thus was enabled to reach a large number of our Congregational women and young people and lay before them practical and aggressive plans of work to use in their missionary activities this winter. Now is the time for each local auxiliary to call upon those who were present at these Conferences to share with it the knowledge and inspiration thus gained.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

PAGEANTS ON AMERICANIZATION

"THE Immigrant Gateway," by R. L. Breed. Reproduces the arrival of immigrants at Ellis Island. Easy to prepare and elastic as to number of participants. 45 minutes to 2 hours. Price 25 cents.

"Just Plain Peter." The story of two Italian orphans in a tenement and the help given by a visitor from the Mission. Suggestions for playing the games of foreign children. About 30 minutes. Price 25 cents.

"A Pageant of Brotherhood," by Anita B. Ferris. Artistic costumes; grouping and effects in music and movement, describing the gifts of nature, the gifts of civilization, and the triumph of brotherhood. Price 35 cents.

"Ruth's Donation Party," by Anita B. Ferris. A short demonstration for eleven Junior boys and girls, illustrating life in a parsonage. Price 15 cents.

"Election Day," by Helen L. Willcox. One day's happenings in a "moonshiner's" home, showing the old life merging into the new. Very simple accessories and costumes. About 30 minutes. Price 25 cents.

"A Pageant of Home Missions," by Mrs. Charles H. Small. An entertainment for young people, attractively illustrating the reception of various foreign speaking people, with appropriate recitations and dialogues. Price 5 cents.

"America's Welcome," by Louise M. Houghton. A home mission exercise for children, illustrating the incoming foreigner and his welcome to America by the use of flags and costumes. Free.

"Meeting the Challenge of the City," by Harland F. Gould. A pageant presenting a situation which confronts the city church in a great industrial center, illustrated by the seven spirits of Justice, Love, Mercy, Temperance, Faith, Humility and Service. Price 10 cents.

"The Modern Hiawatha," by Jessie Kemp Hawkins. An Indian story in verse. 20 tableaux. Free.

"Alili," an American Indian Demonstration for the use of Camp Fire Girls. Price 10 cents.

"Lullaby Concert Exercise," by B. M. S. A concert exercise for small girls illustrating the different lullabies sung under the Stars and Stripes. Free.

"The Indictment of Christian America," by Charles Hatch Sears. Mock Trial indicting Christian America for not applying the Gospel. About 2 hours. Price 10 cents.

"Home Mission Pageant," by Edith H. Allen. "America," and scenes. Indian, Alaskan and Mexican. Price 15 cents.

"The Happiest Plan," by Mrs. Frederic S. Osgood. A home missionary play on Christian Americanization for seven characters in three acts. Price 10 cents.

"Christ in America," by L. S. Copenhaver and K. S. Cronk. Representatives of the different nations and peoples dwelling in America make their plea for Christ in America. Price 10 cents.

"A Pageant of Democracy," by Katherine H. B. Mullally. Representatives of ten nations are led by as many messengers of Hope to Democracy and Christianity. Price 15 cents.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* - 287 Fourth Avenue, New York, N. Y.

Receipts for August, 1919

The Daniel Hand Educational Fund for Colored People

Income for August from Investments	$ 6,693.65
Previously acknowledged	56,300.39
	$62,994.04

Current Receipts

EASTERN DISTRICT

MAINE—$451.21.

(Donations 201.21, Legacy 250.00)

Auburn: Sixth Street Ch., 3. **Bluehill:** First Ch., 22. **Calais:** First Ch., 45. **North Bridgton:** C. E. Soc., 5. **Stonington:** Ch., 6.

The Congregational Conference of Maine by George F. Cary, Treas., $42.25.

Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treas., $77.96.

Legacy

Portland: Estate of Emma F. Southworth, 250.

NEW HAMPSHIRE—$159.10.

Atkinson: Ch., 28.45. **Epsom:** Union Ch., 2. **Exeter:** First Ch., 38.47; S. S., 3.65. **Hudson:** First Ch., 8.25. **Laconia:** Ch., 36.81. **Manchester:** I. H., for Proctor Academy, Provo, Utah, 5. **Sanbornton:** Ch., 20.11. **Walpole:** First Ch., 8.36. **Webster:** Ch., 8.

VERMONT—$652.26.

(Donations 177,26, Legacy 475.00)

Barnet: Ch., 26. **Bennington:** Second S. S., 4.96. **Dorset:** Ch., 31.63. **Essex Junction:** H. M. S., for Dorchester Academy, 3. **Lyndon:** H. M. S., for Dorchester Academy, 3.25. **St. Albans:** S. S., for Dorchester Academy, 38.62. **Woodstock:** Ch. for Dorchester Academy, 15.

Congregational Woman's Home Missionary Union of Vermont, by Mrs. Max L. Powell, Treas., $54.80.

Legacy

Rochester: Annette E. Goodwin, 475.

MASSACHUSETTS—$3,176.34.

(Donations 1,761.11, Legacies 1,415.23)

Abington: Ch., 24.53. **Amherst:** South Ch., 8.86. **Boston:** C. B. P., for Nurses' Home at Humacao, Porto Rico, 5; "Friends," in Union Church, for Nurses' Home at Humacao, Porto Rico, 7. **Campello:** South Ch., 100. **Chicopee Falls:** Second Ch., 28.58. **Clinton:** First Ch., 75. **Cummington:** Village Ch., 20. **Dalton:** Miss C. L. C., for Tougaloo College, 75; Hon. W. M. C., for Tougaloo College, 100. **Douglass:** First S. S., 1.25. **East Douglass:** R. F. A. and R. E. W., 3. **Enfield:** S. D. M., 25. **Falmouth:** First Ch., 6.35. **Hinsdale:** First Ch., 16.93. **Holden:** Ch., 18.07; S. S., 3.30. **Hopkinton:** First Ch., 42.44. **Kingston:** Mayflower Ch., 2.20. **Lynn:** Central Ch., 14.04. **Marion:** Ch., 8.78. **Merrimac:** Pilgrim Ch., 8.25. **Millers Falls:** Ch., 10. **Newton:** First Ch., 268.98. **Newton Highlands:** Ch., 62.50. **Northbridge:** Rockdale Ch., 8. **Quincy:** Bethany Ch., 33.66; Finnish Ch., 3. **Petersham:** C. E. Soc., 17. **Rockport:** First Ch., 15. **Roxbury:** Highland Ch., 50. **Sharon:** First Ch., 44. **Shelburne Falls:** Ch., 50. **South Attleboro:** Bethany Ch., 5. **Turners Falls:** Ch., 16. **Upton:** Miss M. M. A., for Lincoln Academy, 1. **Wakefield:** First Ch., 156.67. **West Newbury:** First Ch., 3.99; Second Ch., 11.80. **West Roxbury:** Ch., 150. **West Stockbridge:** Ch., 6.75. **Winchendon:** North Ch., 37.43. **Winchester:** First Ch., 9. **Woburn:** First Ch., 100. **Worcester:** Union Ch., 57.75.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas. **Attleboro:** Second, Ladies Sewing Soc., for Fisk University, 50.

Legacies

Enfield: Josiah B. Woods, 60. **Grafton:** Ella M. Sibley, 1,016.67. **Lowell:** Abby F. Holt, 15.66 (reserve legacy 10.44), 5.22. **Newton:** John Ward, 1,000.00, (reserve legacy 666.66), 333.34.

RHODE ISLAND—$5.00.

Providence: Social Service League, for Saluda, N. C., 5.

CENTRAL DISTRICT

CONNECTICUT—$4,856.36.

(Donations 1,372.90, Legacies 3,483.46)

Berlin: Second Ch., 18.30. **Bridgeport:** Park Street, C. E. Soc., 9; United Ch., 66.50; De V. C. W., 25; L. T. W., 50, for Tougaloo College. **Centerbrook:** Ch., 2; S. S., 1.15. **Colebrook:** Ch., 22. **Greenwich:** Second S. S., 8. **Hartford:** Asylum Hill S. S., Senior Dept., 21.17; Mrs. J. W. C., for Tougaloo College, 25; W. F. G., 5; J. M. H., 10; C. C. R., 15, for Tougaloo College. **Lisbon:** Newent Ch., 24. **Litchfield:** First Ch., 52.10. **Middletown:** First Ch., 10.36; G. T. M., for Tougaloo College 2. **Milford:** Plymouth Ch., 9.76. **New London:** First S. S., for Athens, Ala., 25. **Northford:** Ch., 5. **North Madison:** Ch., 5. **North Woodstock:** Ch., 4.95. **Norwich:** Park Ch., 188.76. **Rockville:** Mrs. H. E. T., 1; E. G. B., 10; F. T. M., 50; W. M., 50, for Tougaloo College. **Salisbury:** The Ch. of Christ, 29.65. **Somersville:** Ch., 8.40; S. S., 90c. **Southport:** Ch., 151.40, for Alaska Mission. **Stonington:** Second Ch., 39.35. **Talcottville:** Ch., 95; S. S., 10; Mrs. C. O. B., 25, Mrs. A. G. M. and the Misses M., for Tougaloo College, 15; Mrs. H. M. T., for Tougaloo College, 25; J. G. T., for Tougaloo College, 30. **Washington:** First Ch., 9.50. **Waterbury:** Second S. S., 20.51; A. J. B., 25; C. F. D., 5; Miss H. E.

C., 25; W. E. F., 25; G. E. J., 10 for Tougaloo College. **Watertown:** F. J. B., for Tougaloo College, 10. **Westchester:** Ch., 10. **Willimantic:** Ch., 27.14. **Windham:** First Ch., 60.

Legacies

Hartford: Anna E. Sanborne, additional, 1.33. **New London:** Martha S. Harris, 3,000. **Westbrook:** Elouisa H. Stannard, (500 less tax) 482.13.

NEW YORK—$1,313.30.

Aquebogue: Ch., 7.61. **Brooklyn:** Rev. L. E. H., for books for Lincoln Academy, 10. **Buffalo:** Pilgrim Ch., 22.79; Pilgrim Ch., Woman's Assoc., 10; W. H. C., for Tougaloo College, 300. **Canaan:** Ch., 12. **Canandaigua:** Mrs. A. G. C., 5; F. H. H., 10; W. H. H., 11, for Tougaloo College. **Cortland:** S. S., 50. **Coventryville:** Ch., 4.44. **Flushing:** First Ch., 271.26. **Fulton:** Ch., 20. **Greene:** First Ch., 7.50. **Jamestown:** First Ch., 128; Pilgrim Memorial Ch., 3.44; E. L. B., 2; W. D. B., 10; M. L. C., 10; Dr. J. G., 10; E. L. K., 10; F. J. U., 5; Mrs. E. L. W., 1, for Tougaloo College. **New York:** C. K. F., 25; W. J. F., 50; C. C. J., 20; J. L. P., 75; F. C., 10; R. G. H., Jr., 50; G. W. M., 50; V. S. M., 20; Prof. T. E. H., 10, for Tougaloo College; L. C. H., 7.50. **Orient:** R. H. S., for Nurses' Home, Humacao, P. R., 10. **Roscoe:** Ch., 4.20. **Perry Center:** Ch., 4.56. **Syracuse:** Plymouth Ch., 56.

NEW JERSEY—$86.00.

Jersey City: A. E. B., for Elbowoods, N. Dak., 5. **Montclair:** C. W. A., for Tougaloo College, 25. **Nutley:** St. Paul's Ch., 45. **Paterson:** First Ch., 11.

PENNSYLVANIA—$3.00.

Philadelphia: E. F. F., 2; L. P., for Gloucester School, 1.

MARYLAND—$2.84.

Frostburg: Ch., 2.84.

OHIO—$1,028.17.

Akron: F. F., 25; A. H. N., 100; C. W. S., 50, for Tougaloo College. **Cincinnati:** Walnut Hills, Ch., 25. **Cleveland:** C. H. O., 10; I. J., 10; G. B. S., 25 for Tougaloo College. **Oberlin:** T. H., for Tougaloo College, 50. **Sandusky:** 1st Ch., 16.05. **Toledo:** J. A. B., for Tougaloo College, 10. **West Mill Grove:** Gertrude Ketcham's S. S. Class, 5.

Through Congregational Conference of Ohio, by Rev. J. G. Fraser, Treas., $375.96.

Woman's Home Missionary Union of Ohio, Miss Mary B. Hutchison, Treas., $326.16 (50 of which from Oberlin, 1st W. H. M. S., for Fisk.)

INDIANA—$116.08.

Congregational Women's Home Missionary Union of Indiana, Mrs. A. D. Davis, Treas., $116.08.

MICHIGAN—$583.67.

Detroit: C. J. C., 35; E. S. S., 10; M. C. S., 10; C. E. W., 1; E. W. W., 10; S. E. C., 25; J. D., 25; S. N. G., 10; T. W. McG., 100; O. J. W., 10, for Tougaloo College.

Michigan Congregational Conference, by Rev. John W. Sutherland, $295.82.

Woman's Home Missionary Union of Michigan, by Miss Marcia V. Hall, Treas., $51.85.

WESTERN DISTRICT

ILLINOIS—$1,085.59.

Aurora: First Ch., 20; New England Ch., 26.25; Mrs. J. O. M., for Tougaloo College, 50. **Batavia:** Ch., 15. **Bowen:** Ch., 12. **Byron:** Ch., 5.25. **Carpentersville:** First Ch., 4.31. **Champaign:** First Ch., 20. **Chicago:** North Shore Ch., 50, for Marion, Ala.; Pilgrim, Mayflower Ch., 3; Waveland Avenue, Ch., 7.35; F. H. T., for Elbowoods, N. D., 100. **Chillicothe:** Ch., 9.71. **DePue:** Ch., 1.10. **Evanston:** A. D. S., for Tougaloo College 25. **Gray's Lake:** Ch., 4. **Hinsdale:** The Union Ch., 45.25. **Jacksonville:** Ch., 10. **Kedron:** M. P. C., for Thomasville, Ga., 4.71. **Kewanee:** First Ch., 15.75. **Mayfield:** Ch., 11. **Mendon:** S. S. Lincoln Mem., 12.64. **Moline:** H. A., 25; H. W. C., 5; A. E. M., 25; T. F. W., 20 for Tougaloo College. **Onarga:** Ch., 4.58. **Ontario:** Ch., 2. **Ottawa:** Mr. & Mrs. A. C. B. 2; Mrs. M. W. B., 10; J. P. C., 10; Mrs. C. P. T., 20, for Tougaloo College. **Park Ridge:** Ch., 8.40. **Payson:** Ch., 8.17. **Princeton:** First Ch., 5.98; First S. S., 4.40. **Sheffield:** C. W. B., 25; G. W. B., 25, for Tougaloo College. **Sterling:** Ch., 12.81; S. S., Lincoln Mem., 5. **Waverly:** Ch., 2.25. **West Pullman:** First Ch., 4.25. **Wilmette:** First Ch., 74.62; S. S., 33. **Winnetka:** Ch. for Tougaloo College, 25; "M. A. H., Chicago," 30.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treas., $245.71.

IOWA—$2,361.05.

(Donations 723.55, Legacy 1,637.50)

Des Moines: J. D. E., 50; J. B. W., 10, for Tougaloo College. **Marshalltown:** H. I. H., for Tougaloo College, 10. **Monticello:** Miss M. I. J., for Tougaloo College, 5. **Silver Creek:** Ch., 2.50. **Tabor:** Jr. C. E. Soc., 50c. **Waterloo:** Union S. S., 3.40.

Through Cong'l Conference of Iowa, by P. A. Johnson, Supt., $516.95.

Woman's Home Missionary Union of Iowa, through Congregational Conference, $125.20.

Legacy

Grinnell: A. K. Hostetter, (4,743.00 less expenses 5.50) 4,737.50 (reserve legacy 3,100.00) 1,637.50.

WISCONSIN—$197.03.

Beloit: First Ch., 103.37. **Green Lake:** Ch., 3. **Lancaster:** First Ch., 11. **Milwaukee:** Hanover St. Ch. 5.

Wisconsin Congregational Conference, by Rev. H. W. Carter, D. D., $5.86.

Woman's Home Missionary Union of Wisconsin, by Mrs. R. B. Way, Treas., $68.80.

MINNESOTA—$311.24.

Freemont: H. H. L., for Elbowoods, N. D., 2.50. **Northfield:** Rev. and Mrs. E. M. W., 35, for Elbowoods, N. D.

Congregational Conference of Minnesota, by J. M. McBride, Treas. $214.36.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treas. $59.38.

MISSOURI—$257.94.

Kansas City: J. L. B., 5; J. F. D. 15; A. T. H., 15; O. J. H., 25; W. F. I. 25, for Tougaloo College. **St. Louis:** Hyde Park Ch., 13; Pilgrim Ch., 24.97.

Woman's Home Missionary Union of Missouri, Mrs. E. B. Wilder, Treas., $134.97.

KANSAS—$242.71.

Fredonia: First Ch., 11. **Lawrence:** Plymouth Ch., 30.75. **Sedgwick:** Plymouth Ch., 27. **Topeka:** First Ch. 27.25. **Vienna:** Ch., 4. **Wheaton:** Ch., 10.

Woman's Home Missionary Union of Kansas by Ella M. Pixley, Treas., $132.71.

NEBRASKA—$26.50.

Brule: Ch., 7. **Rising City:** Ch., 2. **Scotts Bluff:** (German) Immanuel Ch., 15. **Thedford:** Ch., 2.50.

NORTH DAKOTA—$11.64.

Congregational Conference of North

Dakota, by Rev. E. H. Stickney, D.D., $11.64.

SOUTH DAKOTA—$10.00.

Oacoma: Ch., 10.

COLORADO—$5.31.

Colorado Springs: Second S. S., 2.21. **East Lake:** Ch., 90c. **Genoa:** Ch., 40c. **Pueblo:** Pilgrim Ch., 1.80.

MONTANA—$1.29.

Broadview: Ch. for Crow Agency, 89c. **Crane:** Ch. for Crow Agency, 40c.

OKLAHOMA—$117.50.

Anadarko: St. Peters Ch., 20. **Boley:** Eureka Ch., 47; Rusk Ch., 2. **Enid:** J. G. O., 5. **Lawton:** Beecher Mem. Ch., 13. **Oklahoma City:** Second Ch., 28. **Oklahoma Conference:** 2.50.

WYOMING—$26.87.

Cheyenne: Ch., 13.50. **Lusk:** Ch., 10.12. **Sheridan:** Ch., 25c; Ladies Mission Circle, 3.

NEW MEXICO—$31.60.

Albuquerque: Men's Bible School, 30, for Rio Grande Industrial School. **Deming:** Mrs. A. C. H., for Albuquerque, 1.60.

PACIFIC DISTRICT

CALIFORNIA (Northern)—$729.99.

Adin: 5.62. **Alturas:** 1.62. **Angels Camp:** 1.54. **Bay Point:** S. S., 1.08. **Berkeley: Bethany:** 2.70; First, 64.80; Park, 6.45. North, 21.80. **Ceres:** First, 3.59. **Eureka:** 4.32. **Field's Landing:** S. S., 54c. **Fort Bidwell:** S. S., 98c. **Ferndale:** 16.58. **Lockeford:** Ch., 1.99; S. S., 81c. **Lodi:** Ch., 35.30; S. S., 2.73. **Loomis:** 7.16. **Mill Valley:** 1.11. **Murpheys:** 73c. **Oakland:** Calvary, 4.27; Fruitvale, 7.98; Pilgrim, 6.23. **Oleander:** S. S., 89c. **Pacific Grove:** 14.85. **Palo Alto:** 5.05. **Paradise:** 2.04. **Petaluma:** 24.42. **Pittsburg:** Ch., 2.37; S. S., 1.27. **Redwood:** 21.60. **Rio Vista:** Ch., 1.62; S. S., 82c. **Sacramento:** 5.49. **San Francisco:** Bethlehem, 64c; First, 110.65; Richmond, 4.90. **Sanger:** 2.15. **San Mateo:** 6. **Santa Rosa:** First, 3.26. **Saratoga:** 17.55. **Sonoma:** 2.16. **Soquel:** 4.86. **Sunnyvale:** 5.67. **Tipton:** S. S., 3.25. **Tulare:** Ch., 2.97; S. S., 3.40. **Van Nuys:** H. De B. S., 15, for Albuquerque, N. M. **Van Nuys:** St. Luke's Class, for Albuquerque, N. M., 65. **Woodside:** 3.46.

Woman's Home Missionary Union of Northern California, Mrs. O. W. Lucas, Treas., $198.71.

CALIFORNIA (Southern)—$1,803.80.

(Donations $1,143.02, Legacy $660.78)

Bakersfield: First, 27; Mexican, 22c. **Barstow:** S. S., 1.20. **Bloomington:** 4.80. **Brea:** 1.32. **Chula Vista:** 16.36. **Claremont:** 83.98. **Compton:** 3. **Corona:** 12. **Escondido:** Ch., 8.20; C. E. Soc., 36c. **Etiwanda:** 4.91. **Glendale:** 5.42. **Graham:** 1.32. **Highland:** 64.84. **Hawthorne:** 3.84. **La Mesa:** 6.93. **Lemon Grove:** Ch., 5.65; S. S., 1.07. **Long Beach:** 72. **Los Angeles:** Athens, 4.32; Bethany, 13.63; Berean, 2; Colegrove, 6; East, 4.86; First, 70.36; Garvanza, 3.24; Grace, 5.26; Hollywood, 19.20; Lincoln Mem., 1.29; Mesa, 3; Messiah, 57; Mt. Hollywood, 1.43; Olivet, 7.46; Park, 12; Pilgrim, 6; Providence, 12; Vernon, 12.69. **Manhattan:** 4.04. **Maricopa:** 5.78. **Moreno:** 3.11. **Monrovia:** 6.79. **National City:** 6.73. **Oil Center:** 3.60. **Norwalk:** 4.24. **Palms:** 1.01. **Pasadena:** Lake Ave., 20.40; West Side, (Neighborhood), 20. **Paso Robles:** 1.14. **Panama:** 64c. **Perris:** 1.38. **Pomona:** 70.71. **Poway:** 75c. **Ramona:** 3. **Redlands:** 78. **Redondo Beach:** 3.45. **Rosedale:** 91c. **San Bernardino:** First, 9.35. **San Diego:** La Jolla, 6; Logan Heights, 38.40; Mission Hills, 19.48; Park Villas, 1.20; Ocean Beach, 2.76. **San Jacinto:** 2.70. **Seeley:** 3.33. **Santa Barbara:** 26.16. **Saticoy:** 3.43. **Oildale:** 1.20. **Sherman:** 12. **Ventura:** S. S., 10. **Wasco:** 2.40. **Willow Brook:** 1.40. **Yucaipa:** 1.24.

Woman's Home Missionary Union of Southern California, Mrs. E. C. Norton, Treas., $200.13.

Legacy

Los Angeles: Mary B. Smith, $660.78.

OREGON—$139.66.

Clackamas: 1. **Forest Grove:** 7. **Gale's Creek:** "A Friend," 50. **Gaston:** 66c. **Hillside:** 14. **Hubbard:** 3. **Ingle Chapel:** 15. **Ontario:** 7. **Oregon City:** 15. **Portland:** Highland, 2; Sunnyside, 25.

WASHINGTON—$207.00.

Ahtanum: 1.25. **American Lake:** 3. **Bellingham:** 4.65. **Brewster:** 4. **Corvalis:** 1. **Cheney:** 3.20. **Clear Lake:** 3. **Colville:** 4. **Deer Park:** 3.50. **Eagle Harbor:** 1.50. **Everett:** First, 15. **Forks:** 1. **Granite Falls:** 1. **Kennewick:** 2. **Kirkland:** 2. **Lakeside:** 1. **Lopez:** 3.50. **Machias:** 1. **Metaline:** 50c. **Natchez:** 67c. **Olympia:** 9. **Otis Orchards:** 1.95. **Pasco:** 1. **Ritzville:** First English, 5.25. **Seattle:** Alki, 2; Columbia, 3.50; Fauntleroy, 3; First German (Lincoln Park) 1; Green Lake, 3.50; Keystone, 4.20; West Seattle 1. **Spokane:** Corbin Park, 1.60; Lincoln Heights, 2.72; Pilgrim, 2; Westminster, 5.40; West Side, 1. **Steilacoom:** 1.88. **Sylvan:** 1.36. **Tacoma:** First, 9.30; Park Avenue, 1.50. **Usk:** 1.67. **Vera:** 1. **Washougal:** 1.80. **Yakima:** 15.

Woman's Home Missionary Union of Washington, Miss Estelle Roberts, Treas., $68.60.

NEVADA—$2.23.

Reno: W. S., 2.23.

IDAHO—$52.40.

Boise: 13. **Bruneau:** 4. **Gensee:** W. S., 7. **Grand View:** 1. **Lewiston:** 2.50. **Meridian:** Fairview, 2. **Mountain Home:** 3. **Mullan:** 90c. **Orchards:** 1. **Pocatello:** 12. **Weiser:** 6.

THE SOUTH, &c.

NORTH CAROLINA—$17.27.

Bricks: H. A., for Jos. K. Brick School, 1. **Haw Branch:** Ch., 8.17. **Troy:** Middle District S. S. Convention of N. C., 5. **Zebulon:** First Baptist Ch., for Jos. K. Brick School, 1.10; Mrs. M. B. H., for Joseph K. Brick School, 2.

GEORGIA—$68.07.

Atlanta: "Friends," 56.07. **Barnesville:** Fredonia Ch., 12.

ALABAMA—$39.54.

Anniston: First Ch., 5. **Birmingham:** First Ch., 5. **Florence:** First Ch., 7.65. **Montgomery:** First Ch., 18. **Sheffield:** First Ch., 3.89.

MISSISSIPPI—$98.00.

Laurel: Tougaloo College Alumni, for Living Endowment, 98.

TEXAS—$22.54.

Austin: Tillotson College Ch., 12.50. **Dallas:** Central Ch., 6.54. **Houston:** Pilgrim Ch., 2.50. **Roxton:** Bethel Ch., 1.

FLORIDA—$19.00.

Ocala: G. G., for Fessenden Academy, 5.

Woman's Home Missionary Union of Florida, Mrs. C. E. Enlow, Treas., $14 for West Tampa, Fla.

HAWAII—$100.00.

Honolulu: Mr. & Mrs. J. M. W., 100.

Summary of Receipts for August, 1919.

Donations	$12,497.13
Legacies	7,921.97
Total	$20,419.10

Summary of Receipts Eleven Months

From Oct. 1, 1918, to Aug. 31, 1919

Donations	$187,767.67
Legacies	69,423.07
Total	$257,190.74

Congregational Board of Ministerial Relief

B. H. FANCHER, *Treasurer*

Receipts for April, May and June, 1919

ALABAMA—$9.25.

Anniston: 3. **Bexar:** 67c. **Gadsden:** First, 58c. **Thorsby:** United, 5.

ARIZONA—$10.50.

Prescott: 6. **Tempe:** 1.50. **Tucson:** First, 3.

CALIFORNIA—$16.54.

Grass Valley: 6.54. **Santa Barbara:** First, 10.

COLORADO—$107.13.

Arriba: 70c. **Ault:** 7.05. **Colorado Springs:** First, 6.77; Second, 80c. **Crested Butte:** Union, 1. **Denver:** Boulevard, 25; Englewood, 2; First, 4; North, 85c; Ohio Avenue, 4.60; Plymouth, 9.91; Third, 1.55. **Eaton:** 4.40. **Fountain:** First, 1.45. **Grand Junction:** 90c. **Greeley:** First, 11.50. **Henderson:** 2. **Lougmont:** First, 13. **Montrose:** Union, 2. **Pueblo:** First, 1.60; Pilgrim, 2.80. **Silverton:** First, 1.25. **Steamboat Springs:** 2.

CONNECTICUT—$348.96.

Bridgeport: United, 26. **Cheshire:** 10.16. **Collinsville:** 6.40. **Goshen:** 6. **Guilford:** 7. **Huntington:** 3.71. **Kent:** 3. **Milford:** Plymouth, 4.51. **Mystic:** 16.64. **New Haven:** Church of the Redeemer, 5; First, 87.56; Westville, 2.88. **New London:** Second, 37.25. **Newtown:** 7.61. **North Woodstock:** 3.94. **Plainville:** 17.54. **Plymouth:** 1.50. **Roxbury:** 2. **Salisbury:** The Church of Christ, 10.25. **Stratford:** First Ecclesiastical Society, 5. **Thompson:** 10.10. **Trumbull:** 3.05. **Washington:** 5.25. **Waterbury:** First, 15. **West Hartford:** First, 20. **Westport:** Saugatuck, 6.19. **Willimantic:** 4. **Woodstock:** First 21.42.

DISTRICT OF COLUMBIA—$34.19.

Washington: First, 18; Ingram Memorial, 3.75; Mt. Pleasant, 12.44.

FLORIDA—$36.41.

Daytona: First, 13. **Jupiter:** 25c. **Key West:** First, 5. **Melbourne:** 1. **Pomona:** 2.04. **Sanford:** Peoples, 3. **St. Petersburg:** 2.12. **West Palm Beach:** 7. **Winter Park:** 3.

GEORGIA—$19.18.

Atlanta: Central, 2.18. **Barnesville:** Fredonia, 13. **Savannah:** First 4.

HAWAII—$42.43.

Honolulu: Central Union, 42.43.

ILLINOIS—$79.27.

Aurora: New England: 12.25. **Big Rock:** 3. **Cherry:** 2. **Chicago:** Bethany, 3. **Elgin:** First, 3.50. **Lily Lake:** 6.34. **Marshall:** 2.69. **Neponset:** 4. **Oak Park:** First, 16.66. **Paxton:** 2.36. **Pittsfield:** The Federated, 17.24. **Somonauk:** Union, 1.23. **Sycamore:** First, 5.

INDIANA—$13.31.

Bremen: First, 1.01. **Dunkirk:** Plymouth, 2.70. **Fort Wayne:** Plymouth, 3. **Highlands:** 2. **Indianapolis:** First, 1.88. **Terre Haute:** Plymouth, 1.71. **Whiting:** Plymouth, 1.01.

IOWA—$8.25.

Grand River: 4. **Maquoketa:** First, 4.25.

KANSAS—$127.61.

Arkansas City: Pilgrim, 14. **Cora:** 6. **Douglass:** 4. **Haven:** 8. **Herndon:** 3. **Independence:** 4. **Leavenworth:** First, 10.46. **Manhattan:** First, 6.75. **Muscotah:** 2. **Newton:** 3. **Onaga:** First, 3.25. **Paola:** Plymouth, 11. **Russell:** 5. **Sabetha:** First, 13.14. **Topeka:** Central, 7.38; First, 7.63; Seabrook, 4. **Wichita:** Fairmount, 15.

KENTUCKY—$2.60.

Louisville: 2.40. **Newport:** 20c.

LOUISIANA—$9.92.

Gueydan: Hubbard, 3. **Lake Charles:** Woodbury, 50c. **New Iberia:** St. Paul, 1.10. **New Orleans:** 5.32.

MAINE—$17.00.

Searsport: Second, 2. **Skowhegan:** Island Ave., 15.

MASSACHUSETTS—$734.47.

Agawam: Feeding Hills, 2. **Amesbury:** Union, 6. **Amherst:** Hope, 1. **Andover:** Union, 3.50. **Auburn:** 5. **Boston:** First, 15; Hyde Park, 2; Second, 35.96. **Bridgewater:** Central Square, 1.98. **Brimfield:** First, 3. **Brookline:** Harvard, 30.56; Leyden, 5. **Cambridge:** First, 5; North, 18. **Chicopee:** First 3. **Chicopee Falls:** Second, 2.68. **Clinton:** 1.80. **Dudley:** First, 1.85. **Everett:** First 5.59. **Fall River:** Central, 30.73; Pilgrim 2.21. **Framingham:** Grace, 7.53. **Grafton:** Evangelical, 1.58. **Great Barrington:** Housatonic 1.62. **Hadley:** First, 1.20. **Haverhill:** First Church of Christ, 2.25; Riverside Memorial, 2. **Holden:** 2.54. **Holyoke:** Second, 25. **Huntington:** First, 1. **Leominster:** Pilgrim, 3.24. **Leverett:** First, 2.82. **Malden:** First, 6c. **Marblehead:** First, 19. **Medford:** Mystic, 3.77. **Middleboro:** Central, 6.23. **Natick:** 1. **New Bedford:** North, 7.09. **Newburyport:** Belleville 3.76; Central, 4.87. **Newton:** Auburndale, 2; Elliot, 46. **Newton Highlands:** 20. **Northampton:** First Church of Christ, 26.03. **Northampton:** Florence, 2.75. **North Andover:** 3.30. **North Attleboro:** Oldtown, 5.40. **Northboro:** 3.97. **Northbridge:** Rockdale, 20. **North Brookfield:** 6. **Norwood:** First, 3. **Palmer:** Union Evangelical, 4. **Pepperell:** Community, 3.34. **Plympton:** 2. **Princeton:** First, 2. **Quincy:** Bethany, 3.41; Wallaston, 10. **Reading:** 5. **Rochester:** First, 3. **Rockland:** 6.26. **Sandisfield:** 1.25. **Sheffield:** 1.29. **Shirley:** 5. **Spencer:** First, 5. **Springfield:** Evangelical, 1; First Church of Christ, 25.94; South, 11.08. **Walpole:** 8. **Webster:** First, 2.50. **Wellesley Hills:** First, 7.48. **West Brookfield:** 3. **Westfield:** Second, 16.81. **Westminster:** First, 6.22. **Westport:** Pacific Union, 1. **West Springfield:** First, 7.55. **Williamstown:** First, 50. **Winchester:** First, 16.88. **Woburn:** First, 15.30. **Worcester:** Bethany, 10; Central, 56.44; Hope, 5; Lake View, 2.15; Piedmont, 16; Pilgrim, 2. **Yarmouth:** First, 2.20.

MICHIGAN—$23.40.

Belding: First, 2.18. **Detroit:** Mt. Hope, 4.80. **Ludington:** First, 10. **Prattville:** 1.92. **Rochester:** First, 4.50.

MINNESOTA—$43.55.

Minneapolis: Fifth Avenue, 2.50; Open Door, 3; Plymouth 30.12. **New Richland:** 2.68. **Round Prairie:** 5.25.

MISSOURI—$144.68.

Hamilton: 44c. **Joplin:** First, 1.40. **Kansas City:** First 20.53; Ivanhoe Park, 1.40; Westminster, 10.92. **Maplewood:** 1.68. **Neosho:** First, 6. **St. Joseph:** First, 4.02. **St. Louis:** Compton Hill, 71c; First, 13.82; Fountain Park, 3.50; Hope, 15.30; Hyde Park, 1.53; Pilgrim, 32.22. **Sedalia:** First, 80c. **Springfield:** First, 2.21. **Webster Groves:** First, 28.20.

(Continued in November number)